

# WARNINGS

OF THE

695. c. 4

47

## Eternal Spirit,

Spoken at

*Birmingham in Warwickshire;*

By the Mouths of

*Jonathan Taylor,*

A N D

*Hannah Wharton:*

In the Year 1709. and 1710. And faithfully  
taken in Writing while they were Spoken.

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*And it shall come to pass in the last Days, that the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the Hills; and all Nations shall flow unto it. And many People shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he will teach us of his Ways, and we will walk in his Paths: For out of Zion, shall go forth the Law, and the Word of the Lord from Jerusalem. Isa. II. 2. 3.*

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L O N D O N :

Printed in the Year, M D C C X I.

WARRING

Eternal Spirit

Birmingham in Warwickshire

Jonathan Taylor

Flannab Wharton

LONDON



# WARNINGS

OF THE

## Eternal Spirit, &c.

I. J. T.

**O** Most holy, lovely, glorious, and blessed Lord our God ; we do desire to be drawn nearer and nearer to thy self. O Lord, our Concern is, that, our Brethren may be drawn nearer unto Thee : That in Oneness of Soul we may serve Thee, the living and true God : In thine own Way, in that appointed *Way* of the Father, Christ Jesus, his Son. O Lord, This is that *Way* that we do desire alone to worship Thee in : Worshipping Thee in this *Way*, believing all that is written in thy Word, the Law and the Prophets ; the whole Word of God, contained in the Old and New Testament. It is, O Lord, by This Rule that we do desire to walk ; and be led by the Spirit of God, according to this Rule. O Lord, this whole Rule, not a Part of It only ; not what we shall think is according to our own Imaginations, or Desires, but what is thy Will, in the whole Word of God. And this we do confess before Thee, that we are alto-

gether ignorant of the great Misteries therein contained ; neither do we understand any thing therein, by our own Wisdom or Knowledge.

O Father, we believe, that, the true *Wisdom* that is from above, is, first pure, peaceable, gentle, easie to be entreated; not given to Partiality, nor Hypocrisy, nor setting up of Self, or, the Opinions or Notions receiv'd either from them of the greatest Wisdom, or, of our own Imaginations: That Wisdom that looks for all Wisdom, and Knowledge in Christ Jesus, the Lord; *who is made of God unto us, Wisdom, Righteousness, Sanctification and Redemption*; yea, all in all. This Wisdom we beg, to exalt Him, as the only Lord, and King; to bow before Him, confessing we know nothing, and to desire his Teachings.

O Lord, Thou hast given thy Word: Thy Promise in thy Word is, that, *they shall be all taught of God*. O help us to examine into our selves, O Lord, what we do indeed experience of thy Teachings; whether we do find, that, we are willing to relinquish all of Self, all our own Opinions, Judgments, Imaginations of thy glorious appearing, to reign here, upon This Earth. O Lord, we confess with Confusion of Face before Thee, we know nothing of the Manner, nor Time of thy Coming. O Lord, we believe thy Word is true, and an Excitement unto us to be found waiting and longing for thy glorious Coming. Let It, O, let It be manifest by our Works, that we are indeed preparing. O let us examine our selves, whether or no our Hearts are in a true Spiritual Frame,  
ready

ready to receive our Lord; whether his Coming now, wou'd not be a very great Surprize, unto us. O Lord, let us have no sandy Foundation, we pray Thee: Oh, let our Foundation be truly upon the *Rock*, Christ Jesus; and so being built up, upon this Foundation, we shall *not be shaken*. Oh, let us be building up; O Lord Jesus, let us not stand still, but let us strive, with our whole Might. O gracious God, our Father, we pray Thee, for the Sake of Christ Jesus, our dear Lord, let us demonstrate unto the World, unto thy People, by our holy, heavenly walking, that we are indeed the true Waiters for the Lord Jesus Christ; waiting for him to come, and to reign, in and over us, in a most glorious blessed Manner; rooting out of us every Corruption and Sin, mortifying the Lust of the Flesh. Oh, let us not be desirous of vain Glory; let us glory in nothing but Christ Jesus, the Lord: Glory in Him, *in Christ Jesus*, and in *Him crucify'd*: Glory in the Riches of the Grace of God, in Christ Jesus, that moved Him to send his Son, his only Son, to die for rebellious Dust.

Oh, has our God given us any Hope in This redeeming Love! Oh, how admirable is this Grace, and Love of God, the Son; to come here, and willingly lay down his Life, for us vile Creatures; whilst more glorious Creatures, Beings, were left to an Eternal Night of Darkness! O Lord, fill us with astonishing Admiration of this Grace, and Love; and help us to live to love this our lovely Lord, that hath thus *loved us and*



*given himself for us.* O dear Jesus, wilt Thou, by thy Spirit deeply impress This Love upon our Hearts? Wilt Thou, by thy Spirit, wash us, and cleanse us in this most precious Blood, which Thou hast shed for us? Let us be cleansed, purified, *throughout in Body, Soul, and Spirit,* O Lord; for we find, by woful Experience, that the Root of Bitterness is not wholly rooted out of our Hearts, but a Body of Sin and Death attendeth us continually; yea, in our most spiritual Walkings. O Lord, we find this warring against thy Spirit, in us; yea sometimes almost overcoming us. Oh! but admired be rich Grace, that we have a Captain, a Conquerer, that hath conquer'd Sin, Death, Hell, and the Grave; who has overcome; and we in Him, shall be made *more than Conquerors.* Glory be to Thee, O Father, Glory be to Thee, O Son, Glory be to Thee, O Holy Ghost, now, and for evermore, *Amen. Amen.*

## II. J. T.

*Ye shall know them by their Fruits.* - O you that pretend to be the Followers of Christ, you, all you that desire to be his Followers; behold his Words, follow Him in his Word. Your Lord he refers those his ancient People unto the Word, when they wanted Satisfaction, whether he was the Christ, the Sent of God. *Search the Scriptures;* search them, according to your Faith: *In them you think you have Eternal Life, and they are they that testify of me.* Does Any want Satisfaction, at any time, in the Ways of the Lord, concerning his Dealing, his appearing unto poor Man? Let them *search the Scriptures.* Search there

there for Knowledge, of all the Ways of God. Follow your Lord: If you do desire to be his Followers, follow Him in his Word; and let it be manifested, by your *Fruits*, that you do desire to be his Followers. Has He laid down a Rule, and is there Any that shall say, it is not a sufficient Rule, for us to judge by? Can Any say, that, we have been deceived, and yet we have been walking in This Rule?

The Lord Jesus Christ, the Lord of Life, He that best understood what He said, He refers by a natural Similitude, which Men knew; yet is brought down to their Reason and Understanding, very plainly herein; *Do Men gather Grapes of Thorns, or Figs of Thistles?* So plainly hath the Lord laid it down, that even Reason it self might recoil upon them. But, if you will still say, we are not able to judge of *the Fruit*, whether it is real *Fruit*, or not; whether it be not an Appearance, and not indeed true right, ripe *Fruit*: Oh you sensual Men, and perverse! Why, *tast*. Have you lost your *Tast*, likewise? Are not you able to discern, by seeing? *Come, tast*, and give your Judgment. Then, if it has the Appearance of real *Fruit*, good *Fruit*, ripe *Fruit*, fully ripe; here is then an Invitation to you to *search* farther into It, whether It be, really what It appears to be. But, O ye Men, professing Religion, you *Christians*, you People of the Lord; is here an Appearance of *Fruit*, good *Fruit*, ripe *Fruit*, *Grapes*, the Juice whereof is the choicest of Drink? *Figs* are delicious, and dainty Food: Is here such *Fruit*, which, if tasted, appeareth really to be

so; having the true Tast, the real Tast of full ripe *Grapes*, and *Figs*; not untimely cast, but gather'd in their full Time? This now, is brought to your Reason. Did you ever see, or hear of such *Grapes*, or *Figs* gathered of *Thorns*, or *Thistles*? No more did you ever hear, see, or feel a Heart more corrupt in it self, and vile to behold, than *Thorns*, or *Thistles*. Did you ever see such a Heart, such a Man bring forth *Fruit* unto Holiness? No, no. See the Word of God; to That you are referr'd. *The carnal Mind is Enmity against God: It is not reconciled, nor indeed can be.* It is Enmity it self in the Abstract: There is that Inveterateness, that is irreconcilable. *The Things of God*, and a carnal Heart, cannot stand together, in One: It is as impossible, as a glorious Light to be totally hid, in a dark and dismal Night.

Therefore, O ye Saints, and Servants of God, O ye weak Children of the Lord, O ye self-justifying *Pharisees*; Behold, *the Word of the Lord*, by which assuredly, All will be tryed. The blessed Lord of Life, has thus laid it down, *the Word that I have spoken, the same shall judge him, at the last Day.* Therefore, if you believe that This is true; then, *search*, according to this *Word*, whether or no, this true, this pure, this fully ripe *Fruit*, well grown *Fruit*; whether you are such Vines, such *Figtrees*, that bring forth such *Fruit*; whether or no you find such *Fruit* in your selves: You may then assure your selves, that you are, that, you have, indeed, receiv'd the Spirit of Truth, if you indeed, and in Truth, bring forth *Fruit* unto Holiness,  
in



in all manner of holy Conversation and Godliness, walking in Humility.

And, in any Case, wherein you fear you may be deceived, you are led to lie prostrate at the Foot of God, in Christ; crying, " O Lord, Thou seest, Thou beholdest my Case; hear Thou, O Lord, that seest, and knowest, that I fear being led astray, by contrary Movings, of a contrary Spirit, contrary unto thy Spirit: But, O Lord, I do come unto Thee, willing to be what Thou wouldst have me; therefore, in thy Hand I leave my self: Take Care of me, for Christ's Sake ". Here, leaving your selves, is a safe Refuge. For, that Soul that is without Fear, that Soul that is not jealous over its self, its own Heart, whether or no he may be straying, from the Way of the Lord; that Soul has great Cause to question, what Case It is in. But, behold, for This, you are referr'd unto the blessed *Word*. For, whilst any Soul is shewn a Sense of its own Vileness, It hath just Cause to fear; but, depend upon the Strength of that God who is able to deliver. You are referred to the *Word*, in an Instance laid down, betwixt the self-condemning *Publican*, and the self-justifying *Pharisee*. Here, behold how the *Pharisee* prays, *God I thank thee, I am not so, and so, unclean, or Fornicator, or Murderer, or the like, nor even as this Publican*. Here, this Man, he comes not to implore the Assistance of the Lord, being made sensible of his Vileness; no, he cries not out for Help; tho' not seen in the publick Commission of those outward Acts, and Breach of the Law of God

God, and Man, which it may be the other has been found in. But here the Lord, by his Spirit, He has touched the Soul of this poor *Publican*, that he comes indeed, but hardly dares come; no, he looks upon himself not worthy, to *lift up his Eyes*; but cries out, as in a desperate Condition; he implores the Mercy of God, in Christ; *God be merciful to me a Sinner*: God, in Christ, he implores for Mercy. For indeed in vain is Mercy expected any other way; for there can be no approaching unto the Throne of Grace, but in and thro' Christ. Behold the Manner, the Way of the Spirit of God, moving of a Soul, in its coming to God; behold how it has set forth the Vileness of Man's Self: And, in the Knowledge of this, the Sinner knows not how, humbly enough, to approach. Oh, with what Humility would It approach! He knows not how, in a Posture humble enough, expressing his Humility. This, is the Manner of the Movings of the Spirit of God. Every Soul that is moved to come to God, in Christ; seeing that Help which is laid upon this mighty Saviour, to help him; when he is brought to see, by the Spirits enlightning, what need he has of enlightning, what need he has of Help; he earnestly desires to lie low, and admire the Grace of God; yea, It is brought to cry, *God be merciful unto me*; then, It is imploring his Mercy. Such Souls the Lord does give abundant Satisfaction, in their thus coming; they go *away justified*, expecting all in Him, who is their Sanctification, and Justification, expecting nothing but a flowing from him.

This,

This, this Frame, is the true, desirable Frame of every *Christian*; and it is indeed, and in Truth, the true Evidence unto the Soul, that does know what this Frame means, that they are lead by the Spirit of God. They are lead by the holy Spirit, in this self-condemning Frame, to *This Fountain that's open'd for Sin and Uncleannefs*; thereby they are washed, cleansed, and justified. Therefore, according to This, believe, that, you are lead, and moved by the Spirit of God, according as you are lead to Christ, in a Sight of the Impurity of Self, Corruption, and Vanity of the whole Man: Conclude, and believe This; and give Him the Glory that has moved, and drawn you, to come thus, unto Christ Jesus.

## III.

J. T. Now, Wo, Wo, Wo, and alas! for the Judgments of the Lord are a coming like a Flood, even upon This Land and Nation. Wo, Wo, Wo indeed unto them that fear not God, nor call upon his Name. Wo indeed unto them; I say unto them of this Nation, that live in as great Darknefs, and as great Strangeness unto God, as the blind *Mahometan*, and *Pagan* World. For, it will be more tolerable, in the Day of his Judgments, for them, than for these. For, the Lord He hath blessed this Land with the Knowledge of his Word, and of his Son, in a more peculiar manner than many other, most other Nations under Heavens. Therefore, to them *to whom much is given, of them will be required the more.*

H. W. But unto them that fear my Name,  
shall the Son of Righteousness break forth, and  
shine



*shine* abundantly, and they *shall walk in the*  
 glorious *Light thereof*. But Wo, and alas,  
 be it unto them that fear not God, nor call  
 upon his Name: For He will avenge Him-  
 self, and pour his Judgments upon the Fami-  
 lies, the Persons that call not upon his Name.  
 For, he is a righteous Judge, and a God  
 that ought to be feared, and to be call'd up-  
 on, by all his Creatures. Blessed are they  
 who have the Lord daily in their Thoughts,  
 so as to fear him, to seek unto him; and fly  
 unto Christ Jesus, which is that Refuge of  
 Safety, where none that do fly unto Him,  
 will miss of being secured. For behold, He  
 standeth with open Arms, ready to receive,  
 to imbrace All, that have a Heart to *come*  
 unto him; and unto such that fear the Lord,  
 will He give a Heart to *come* unto Christ  
 Jesus: And this blessed *Son of Rightousness*,  
 He will cause his Light to break forth abun-  
 dantly. Behold, and see what Christ Jesus  
 is. He is *an Advocate with the Father*, the  
 Interceder; He pleadeth his own Worthi-  
 ness, for the Soul that cometh unto Him,  
 which hath no Worth nor Worthiness: No,  
 All ought to see, they have none, but what  
 they have in Him; who is worthy, who is  
 appointed of the Father. Soul, hast thou no  
 Wisdom? Christ is thy Wisdom. Hast thou  
 no Righteousness? Christ Jesus is thy Right-  
 ousness. Dost thou believe upon Him?  
 Art thou willing to be drawn unto Him?  
 He hath prayed for thee; He doth pray for  
 thee, and that unto his Father, who always  
 heareth Him. He prayeth that every poor,  
 weak, trembling Soul, may stand in Him,  
 and

and may be cloathed with his Righteousness, in which they may stand accepted, in the Sight of God. Blessed are the Souls that fear the Lord, and do delight in calling upon his Name; that are taking Delight in coming to God, in Christ Jesus; casting themselves upon Him, seeing him to be *the Lord* their *Righteousness*, their Saviour, their Wisdom. Come unto This blessed *Fountain*; drink abundantly of these blessed Streams, that do flow from Christ Jesus. He hath opened his Arms, and He will take the hungry Soul into his Bosom: There will He feed It, with the Imbraces of his Love. The poor Soul, that comes trembling unto Him, the Devil accuseth, telling the Soul that It hath no Right to *come* unto Christ Jesus, and that He will not embrace so poor and ignorant, wretched, and blind, and naked a Soul. But he hath *Eye Salve*; He will assuredly anoint the Eyes of the Ignorant, that do see they have no Light, no Understanding, no Knowledge, but what they must receive from Him. Therefore, let such Souls break thro' All, and come unto Christ Jesus. He will not upbraid the coming Soul; no, He will greatly smile upon It, and refresh It with the Dews of his Spirit, which will wet the Soul, and abundantly engage It unto Him, who is the alone Mover of the Soul, to *come* unto Christ Jesus. Therefore, let every Soul be encouraged, at all times, to *come* unto Him, in all their Needs, in all their Straits, in all their Necessities whatever. Are you weak? Christ Jesus He is mighty, He is the mighty One, that has conquered, and overcome

come; and it was for you, for his Members. He will be Strength unto the feeble, that have no Might. *Come* unto God the Father, in and through Christ Jesus, his Son; and in Him there is Pardon, and sure Acceptance, notwithstanding the coming unto Him may be in much Weakness. *Come*, move unto him; He will draw, He delighteth in drawing the hungry Soul. Christ Jesus He is such a *Fountain of living Water*, and so full a Fountain is He, that every Soul that cometh unto Him, may *Drink abundantly*, and what the Soul doth receive, from this Fountain, doth quicken and excite; it doth powerfully engage and constrain, in the highest Nature, unto Duty, and Obedience unto God. *Come, taste of him; Come Drink abundantly*, that your Souls may be strengthened to live, unto him. O come, thou Soul, cast thy self upon thy dear Lord Jesus Christ; thou hast a Right so to do; it will not be presumption in thee. Remember, this Jesus, He is a sure Refuge, to fly unto; no Judgment will overtake any Soul, so as to hurt them, that have their Confidence placed upon him; whose Hopes are Built upon Him, and Him only. He is a Stay and Support, unto the Soul, and he will never fail, of being so, where all things fail. Then, Oh then, Christ Jesus he is a Portion that faileth not. *Blessed and Happy are they who do place their trust in Him*, for he will prove a Support, and Stay unto their Souls.

Wait ye with delight of Soul, for behold, He is a coming to visit His Church and People; and to *pour out of his Spirit*, in a great and glorious,



glorious manner, upon the *Sons and Daughters* of Men : Which time has never yet been ; so largely it was promised, in the Word of God ; of which *not one Foot or Tittle* will, nor can fail, but will be fulfilled, to a Tittle. Oh, pray you continually, that, Antichrist may be destroyed, and that the *Knowledge* of Christ Jesus, may cover the Face of this whole Earth. *Glorious Things* are spoken of Jerusalem, in the latter Days. Now, now is the Lord coming to beautify his Church, to purge his House, his own People to shake them off all their sandy Foundations ; that so, he may settle them upon the sure Rock, and beautify and adorn them, so as that he may take delight, in and over them. It is in the Loveliness, in the Beauty of Christ Jesus, that the Lord can behold his People lovely. O, thou *Sion*, thou Church of God, thou shalt have the Comeliness, the Beauty of the Lord, put upon thee : So shalt thou be delightful, and pleasant in the Eyes of thy God ; who will dwell in the midst of thee, and cause his Glorious Light to shine forth, in its Lustre and Beauty, which shall be a continual Light unto thee. O thou Church of God, stir up your Souls, give the Lord no Rest, till he shall make his Church a Glory, a Renown. Hath not He promised ? O, put Him in mind daily of his Promises. O, cry unto God, for his Spirit, to enlighten you to see into the Glorious Mysteries of Christ Jesus, his coming, and Kingdom. Were you but capable to discern the Glory of that State, with what Inlargedness of Heart, and Ingagedness of Soul, would you wait upon God, and cry unto him ; to hasten

hasten his Glorious Coming; that so, you may be restored, unto that Blessed State of Perfection, where you shall perfectly enjoy your God, see and behold him, in that manner which here you are not able to see Him. But, there shall thou behold Him *Face to Face*; then both Day and Night, shall you rejoice and joy in your God, singing forth his Praises, in a pure and perfect manner; Clothed with the pure white Robe, the Righteousness of Christ Jesus, which is a pure and perfect Garment: In which all the Children of God must stand Clothed in before him; for, in that alone it is which He can except them, and behold, and take delight in them, beholding them clothed with the spotless Garment. Oh! meditate upon these things, and for ever desire that you may be *Clothed upon*, with the Righteousness, which is that alone wherein God the Father can behold you, with Delight and Love. Be you settled and grounded upon Christ Jesus; then will nothing be able to shake your hope or confidence in him. Seek unto God for true Wisdom, for Spiritual Understanding: He giveth freely, unto the Souls that do sincerely come unto Him: Wait ye upon the God of Wisdom, who will assuredly enlighten your Souls, and build you up in the Faith of Christ Jesus, and cause his Peace to increase, and abide upon you; and enrich your Soul with the Graces of his Spirit, with which you will be enabled to live to God; to Glorify Him, who is the God of Grace, and giveth his Grace freely, unto the longing, thirsty Soul; who panteth after Him, whose Soul Thirsteth for the Refresh-

Refreshments of his Love, for the *Bread of Life*; which is the Bread from above, that the Lord doth feed his Children and People with, when they sincerely come unto him; sincerely desiring to be fed with those inward Refreshments of Soul. Come, come unto Christ Jesus; He will take you into his *Banqueting-house*; there will He display the *Banner of Love over you*; there will He feed and feast you, with Soul-ravishing Delights: Which will ingage your Soul unto Himself, who is the lovely Object. There is all in Christ Jesus, whatever Any can desire, there is all in Him: He is the *fulnes*, which filleth All, and He will abundantly fill the hungry, empty Soul; for, he is Fulness unto such, and out of his Fulness he doth and will administer unto such Souls, at all times. Let nothing hinder, or discourage Any, from coming to so great and mighty a Fulness as Christ Jesus is. He taketh delight in those that come, as poor, empty, nothing Creatures; desiring to be filled of his Fulness. Oh let every wanting, empty Soul, come unto him, and He will abundantly fill It: For, He hath invited such, to come unto Him. Come then unto Him, and you will find Virtue, to flow from Him, unto you: For He will not withhold; no, his Compassions are great, Ten Thousand times greater then you are able to conceive of. He is continually moved with Pity and Compassion; he pitieth the poor, distressed Soul, He healeth the Wounded, he administreth Comfort unto the Comfortless; none will miss of true Comfort, that come unto the true Comforter. The Spirit of God is the

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true



true Comforter; and the Comforts of the Spirit, they are given unto the Children of the Lord; for, they belong unto them, and they only live upon the God of all Comfort, and Consolation, and seek unto Him for Comfort and Consolation; For, He is the alone Giver, and He doth, and will give unto his Children such Comforts, as the World knoweth nothing of. The Comforts of the Spirit, they are durable, and they are highly to be prized: The Children of God are Blessed with them, with that which is far greater than Ten Thousand Worlds. There is no Comparison. The Comforts of God, the Evidence of his Love, who can enough praise and value them? Oh, learn to set a high Esteem upon every moving of this sort, every engagement you meet with, that does engage your hearts unto God! And give unto him the Glory, of all his Gifts.

## IV. J. T.

*Howl ye, for the Day of the Lord is at Hand; It shall come as a Destruction from the Almighty. Turn ye unto the Lord; He is a God merciful and gracious, pardoning iniquity, Transgression and Sin. Fly ye unto Him, as a reconciled God, in Christ; get into this Ark of Rest and Safety. For behold the Day of the Lord is at Hand; therefore shall all Hands be faint, and every Mans Heart shall melt. Tremble ye to behold this Day, and let there not be one moments Rest: Speak no peace unto your Souls, so long as you find, upon strict examination of them, that you have no part in Christ. Examine well your hearts; for*

for behold, *This Day* will be a terrible *Day*; for the Lord will appear as a consuming Fire, to all that are not accepted, in and by Christ Jesus; that are not washed in his Blood, cleansed from all Filthiness of Flesh, and Spirit; that are not purified by Him, that are not made acceptable by his Righteousness, wrought out, for them. Take heed, take heed, Men and Brethren, that, you trust to nothing short of *This*: Nothing short of *This*, will enable you to stand, in this terrible and amazing *Day*, which is now even at the Door. For, *Man's Works* will be consumed; his Righteousness will not cover him; no, no, the pure and perfect Righteousness of the Son of God, *This*, *This*, he must stand in.

These, are not cunningly devised *Fables*, but the Truths, as they are in Christ, which the Blessed Word of God holds forth; and it is therein declared, pronounced, that whosoever, nay, if an appearance of an *Angel from Heaven*, preach any other Doctrine than *This*, let him be accursed.

V H. W.

Go, Speak unto Pharaoh that he let my People go, that they may serve me, else will I bring sore Judgments upon thee. What was this Pharaoh, to whom Moses was sent? One that knew not the Living God; a Worshipper of *Dumb Idols*; therefore, he regarded no such Voice. And therefore the Lord, to evidence that he alone was the God of his People and Children, brought upon Pharaoh such Judgments which could by no ways be imitated, but must come alone from a Power Divine. Yet, this was no present evidence

unto them; for they were Strangers unto God, knew nothing of the Communications of the Spirit of God. Therefore by a high and mighty Power, did the Lord make it known, that, he did speak by the Mouth of *Moses* his Servant, both unto *Pharaoh*, and his own Children : Which mighty Power, was that which they had to depend upon, for their Preservation and Deliverance; and that mighty Power did evidence outwardly, that, *Moses* was sent of God, to be their Deliverer. The Lord, he manifested his Power, even, to the Confusion of those that would not own Him, to be the Supream Being. When the Lord sendeth to command Worship, from a People that know him not, then will He miraculously evidence, by outward Signs and Wonders, that, He is that alone Supream Being, who giveth Being unto All Beings, and alone ought to be worshipped. He spake by the Mouth of *Moses*; and He evidenced it, that, it was the Lord that spoke, and did send *Moses*; for, by the Mouth of *Moses* was there a standing Law and Rule given forth; which Law and Rule they were to have Recourse unto. The Lord He made his Mind and Will known unto his People, by his Prophets; whom He did use as a Mouth to his People. But how often did the People rebell, not minding the voice of the Lord, by the Prophet? The which was offensive unto the Lord, and did cause him to rain Snares upon them: And thereby He did shew unto them the Deceitfulness of their own Hearts, and how that they lied unto the Lord, and the Prophet: Asking Counsel, when they did design to follow the Devices and Counsels of their own Hearts;



having their Faith grounded upon

Hearts; to which the Lord will never afford Miracles to convince so treacherous a hearted People, who desire them not out of Sincerity. But behold, the Lord has a most sure way of manifesting Himself unto his own People, and Children and Followers, and his Prophets whom He doth call; to which they ought to have the chiefest Recourse, for their evidence of being called of the Lord: Which, was the evidence that the holy Men of God did depend upon; those by whom He made his Mind and Will known unto his People by.

Formerly, in the first Age of the World, the People of God were called to worship the Lord, in a way by Types and Shadows; which did shadow forth the great Lord Jesus Christ being made a Sacrifice; and He, by his Prophets, was Prophefied of, that he should come into the World: And behold, in the fulness of Time, He came and fulfilled, in the Flesh, what was Prophefied of Him. And He saith, that the *True Worshippers of the Father*, must worship Him in Spirit, and in Truth. For now, in a more Spiritual manner doth the Lord call All to Worship Him, in giving and affording them his Spirit; and every Soul that does thus worship the Father, is a *true Worshiper*, worshiping of God, in Christ Jesus: Who did come, and fulfill'd All; who expiated the Wrath of his Father, by shedding his Blood, which Blood was shadowed forth by Types and Sacrifices. But, He came Himself, and fully answered All; rose again, conquer'd, and compleated what He undertook. And, in the Faith and Belief of a conquering and risen Jesus, are All called now, to worship God the Father, with Hope in Him;

having their Faith and Hope grounded upon Him, who is the Foundation of the Building: Which Foundation, is plainly held forth, in the *Word of God*; which Word all are to fly unto. In which Word, they will find the Prophecies of the true *Messiah* coming in the *Flesh*, fulfilled. Therefore, All are now called to Wait, and Watch for his *second Coming*, and *Appearance*; which, will assuredly be usher'd in, after the great Pourings forth of the *Spirit*; which, will be the Forerunner of his coming: Whose coming will be as a *Snare*, upon the World, who have no Will or Desire to wait for his coming; or, Desire that He should come, as a renowned Lord, and King. For, all those that are not willing to be conformable unto the Voice of his *Spirit*, which calleth them to be as little *Children*, to be taught of their Lord, by his *Spirit*, in every Thing; unto such, his coming will be a *Snare*, a stumbling Block, and a Rock of Offence. But unto them that long, and wait, and hope for his coming, rejoycing in the thoughts of that Blessed Restoration-State; unto such will He afford the mighty Influences of his *Spirit*, to wait with joy and delight; And He will keep them in the Faith, and Assurance of the Blessed state which is now to be revealed. Wait, and Watch; and let all your hopes and confidence be placed upon the Lord; who will assuredly evidence who they are that are the true *Worshippers* of God. For, it is those, that desire to be the true and sincere *Worshippers* of God, that He will teach, lead, and guide, by the true, good, and Holy *Spirit* of God; which is, and will be the true *Administer* of Comfort, unto all those that are truly following the Lord Je-  
sus

sus Christ. For, as the Spirit of God is provided to be a Guide, a Leader unto the Children of the Lord; so, assuredly, will It be given unto every Soul, that does sincerely desire to be a true Follower of Him; willing to lay aside All, to follow the Lord Jesus Christ, where He shall lead them. Know assuredly, He will lead such, where He Himself appeareth. When the Lord hath a Work to do, then will He do it in that manner that He will evidence it to be his Work indeed. Therefore, All ought to wait, with their Eyes looking up to Him; depending, as a Child, upon Him their God, and Father; continually searching into their own Souls, whether or no they do indeed intirely depend upon him. For the Lord will shake every Soul, off every thing, but an intire dependance upon Himself: And in that Frame ought All to live continually; and those that are thus framed, will find a true Peaceableness of Soul.

#### VI. H. W.

It is the *Spiritual Man*, that is able to judge of *Spiritual Things*. The Soul that has tasted, and savoured of the things of God, is able to judge of the Communications of the Spirit of God unto the Soul, and none else. They that have tasted, and do taste, that they have a Relish; therefore are they able to judge. The *carnal Man*, he savours carnal things, and is able to judge of carnal things. But, it is the *Spiritual Man*, that knoweth the things of God. And how it is that the Lord does communicate of Himself unto the Soul? Nothing knows how to move upon the Soul, and cause It to move unto God, but the Power and holy Spirit; whose mo-



vings do excite, and stir up the Affections of  
 the Person, unto the Lord, in hungering  
 and thirsting Desires after Him, who is the  
 pure and holy God, and can be only  
 beheld by Faith; and believed so to  
 be, by his working Faith in the Soul, by  
 the Operation of his own good, and  
 holy Spirit. The Lord He doth give and  
 afford such a measure of his Spirit, unto his  
 Children, as that they may discern the mo-  
 vings of the Spirit of God, from any movings  
 that can be from Self. For, there is no-  
 thing in Man, that will move the Soul un-  
 to God, unless the Lord, by his Spirit, move  
 upon the Spiritual Part of Man. For the  
 Spiritual part of a Man, it cannot move  
 with that sweet delighting of Soul, but  
 when moved upon by the movings of the  
 Spirit of God. God is holy, his Spirit is ho-  
 ly, the movings of His Spirit does cause his  
 Children to desire after Holiness, inclining  
 and engaging them to love Holiness. Oh,  
 love and delight to be found waiting upon  
 the Lord! Speak often of His love, endea-  
 vour to excite one another: Be not wanting  
 in that Discourse of his love; that so, your  
 Souls may be the more excited in Love, and  
 engaged to admire this God of love. Were  
 you but able to behold, into the Depth of  
 this love of God, such Depths as there are  
 in it; you would be astonished indeed, and  
 no longer have Life left in your Bodies! *Eye*  
*hath not seen, nor Ear heard, neither can it be*  
*expressed by the Tongue of a Mortal Crea-*  
*ture, what is provided for the beloved ones*  
*of Christ Jesus! Oh! Rejoice, Rejoice.*  
 Joying and Rejoycing, is even at the Door;  
 the

the time of Rejoycing is now coming, to my Servants. Oh, Zion, Oh; *Jerusalem*, my Spouse, now shalt thou have put upon thee thy *Beautiful Garments*; decked and adorned, and so made ready to enter in, with thy Lord; who is now even at the Door.

## VII.

## J.

## T.

Behold Christ Jesus, the *Foundation*, and *Corner Stone*, the *Elect*, precious. This is He, and only He, by whom we are set free. This is He and only He; there is no other; no, no other Name, given under Heaven, whereby we can be saved. This is He, and only He, the *King of Saints*, and *Glory*. This is He, that Glorious One, before whom Angels veil their Faces. This is He, whose dazzling Glory, will now not only fill the Heavens, but the Earth. The Earth shall tremble at his Presence, and Appearance, which is now even at the Door. Behold Him, behold His loveliness! and examine your selves, whether or no this lovely Lord, be lovely to you. Behold Him, behold Him. Try, search your own Hearts; examine your selves. Know you not that Christ is in you, except you are *Reprobates*? To them that believe, this Glorious Lord is lovely; to them that believe, He is their All; to them that believe aright. For, whosoever taketh Him not for their All, He is none of theirs, at all. Therefore, examine your selves: Try, search. Behold, how many, how great Priviledges you do partake of, whereby you may come to the Knowledge of this Blessed Jesus! You have his *Word*, you hear his *Word Preached*, and the Declaration, and Manifestation of this Love of God in Christ, wheresoever you have it,

it remains not senseless; for assuredly you will be Judged, according as you do reject this love. For, the Lord will Judge All, as they are found receiving, or not receiving this glorious Gospel,

There is no Warrant in the Word of God, that Any shou'd be prejudic'd against these great Truths, because they are spoken by Any that are not of their Judgment. They must rejoice in the Love of God in Christ, and bless Him for it, wheresoever they hear It held forth, let it be by whom it will. *The Heart of Man is deceitful above all things; and desperately wicked: Who can know it? Man is incapable of knowing himself, without the Assistance of God. Therefore, let it be your Business to cry unto God, that He would search and try you, and give you Strength to search and try your selves. Lie before his Face, as Children, that are willing to be taught by Him: For, the Lord is the only Teacher of his Children, and He will teach them. In the Word of God, it is held forth, And they shall all be taught of God. Pray for the immediate Teachings of the Spirit of God, for the Enlightnings of his Spirit: For unless It enlighten your Souls in the Knowledge of God in Christ, It will be all as Barbarianism, unto you. Endeavour, pray for a Sight and Knowledge of your selves, that you may see what poor, what weak, incapable Creatures you are, for any of the things of God; pray that you may be lead unto this Rock of Ages; that, you may be taught to come unto him, as Children in a teachable Frame; not coming proud and self-boasting, but self-condemning. The Lord looks only upon the humble*



humble, teachable Soul; He looks upon these Souls, as obliged, constrained to teach and instruct them: His Love, his Mercy, his tender Compassion will not suffer him to overlook such a Soul. O strive, after this humble, quiet, serene, patient Frame of Soul. Be not heady, nor high-minded; *walk humbly, and closely with God.*

Condemn none but self, your own self; Judge none but your selves. Behold the Advice of your Lord, *Judge not, that you be not judged.* Look into the Blessed Word of God, make That chiefly your practice, to read, to meditate; let It be your delight. Behold how It was the delight of that Servant of the Lord, *David*: How greatly did he delight in It! Consider the frame of Soul of that Man of God; thirst after such a frame, pant after the Lord, as his Soul panted. *As the Heart panteth after the Water brooks, so doth my Soul pant after thee, O God.* Do you find such a thirsting, and panting after the living God? Then you may be assured, you will be satisfied, as he was.

#### VIII. H. W.

Since it is said, *if any other Doctrine be preached, altho' it be from an Angel from Heaven let him be accursed, and it not received; sure, what is according and agreeable to that holy Word, that Standard the Bible, ought to be received.* Had there never been no more immediate Voice, what need was there to have said, that they must not have been received, unless they were agreeable unto that which was given forth? And since all are to be rejected, that are not according to that Word, why ought not that

that is according to It, to be received? how has the Blessed, Infinite, and Allwise God, given forth and laid down a Rule, for all his Creatures to judge of themselves, and of any appearance; and according as It agreeth unto that Rule, It ought to be received, and according as it derogates from that, so It may be lawfully Rejected? Shou'd there any Thing, any Appearance, any Voice come forth contrary unto that Word, and did not agree with It, what Ground wou'd there be to believe, that, It was from the Lord? But as there is a Rule laid down, so It ought to be brought thither, and there Try'd, and if according to That, received.

The Words of Christ Jesus were, come unto me all that are weary, and heavy laden and I will give you Rest. Shou'd a Voice come in His Name, saying unto the weak trembling Soul, come thou must do so or so in your self, you must be so prepared, or Christ Jesus will not receive you; then, might That justly be suspected, to be a Voice contrary unto Him; because it is contrary unto His Invitation unto Souls that are weary, and heavy laden. The Voice crieth, come every one that is thirsty, come, Drink freely; if any Man Thirst let him come unto Me, and I will give him of the Waters of Life. Do Any Thirst for a Jesus, for a Saviour? It is his own Voice that Crieth, come, come, come unto me: I have shed my Blood, to wash Thee. Come, thou Poor Polluted, Defiled, Abominable Sinner; the Blood of Christ Jesus, It cleanseth from all Sin. No other Cleansing, no other Purifying, but the Blood, and Spirit; no other Clothing but the Garment of Righteousness. What wou'd

wou'd invite poor Sinners, unto the Worthiness of Christ Jesus, but the Voice of the Lord of Life and Glory? For assuredly, *all Fulness is in Him* What wou'd lead the Soul, and shew unto the Soul whither to fly for Supply, but the Voice of Him that is able to fill the Soul? where is the true heavenly Food administred, and given unto the Lord's People, the Sheep of Christ Jesus? Who is it that does indeed truly and sincerely lead them into the Pastors of His love and Grace; leading them there, to feed of that pure and unmix'd Feeding, which is the only Support of the Soul? A great Work it is and will be, for the Lord to prepare his People, and Children to hear, and receive that everlasting and true Gospel.

It is said, *If ye live after the Flesh, ye shall die; but if, ye by the Spirit are helped to mortify the Deeds of the Body, ye shall live.* Shou'd a Voice be suffered to cry, "Come, run ye on after the Imagination of your own Heart; take your pleasure of what this World affordeth according to your fleshly Desires, all shall be well with you. Such a Voice the Lord never sent, nor will; for his blessed Word wou'd evidence This to be a false Voice. But the most watchful are still call'd upon to watch, the most humble are still call'd upon to humble themselves; and likewise taught and shewn where they must fly for their Strength and Assistance thus to be and do. The great Searcher and Tryer of Hearts, He seeth, He beholdeth the Heart that is sincere. Whosoever are placing their Confidence; their Hope upon the Lord Jesus Christ; they do and shall stand



stand safely: Let nothing shake your Confidence, there. Then indeed, will you be in Peace, and Quietness, and in the End will see the hand of your God; and will see his Glory to shine forth, and his Name to be magnified, Christ Jesus and his Kingdom exalted, and his glorious Light to shine forth. This Kingdom Glory, which will now assuredly be revealed, nothing shall darken or veil It. When the Lord leadeth forth his People, if He is there with them, affording of them his Presence, the Refreshments and Gales of his Spirit; That is a sufficient Testimony, that He is their Leader, and that they are in his Way. For, his Presence is Light, and Peace unto the Soul, Joy and Gladness, rejoicing in the Lord; putting the Soul into a humble, quiet Frame, willing to be led any where, where the Lord will lead them. And He will assuredly evidence his Leadings unto such Souls, by affording his Presence, and his Communications unto such; sweetly refreshing them, enclining their Hearts to desire after that which they cannot behold, but by Faith. There is a *Rest* that does remain for the People of God. By Faith it is that they do know and believe, that there is such a *Rest* provided for them. The Lord evidenceth that this *Rest* will be the Rest of the Soul, by inclining their hearts and Affections to seek unto God; admiring and adoring his Love, who hath provided This *Rest* for them. have you a Friend that you love? Then, don't you know, that you do likewise love and delight to converse with this Friend? Have you a God that you love? Have you a Lord Jesus, a Redeemer, that you love? How do

do you know you love Him? Why, by knowing that you delight to think upon Him, and desire after Him. The Desire evidences the love, love moveth the desire, and the desire moves the whole Man: And so, the whole affection, and life of Man, is accordingly moving after the Lord, delighting to seek Him. Consider, take great Delight, and Love, in seeking to God. Christ Jesus He standeth ready, He taketh your Prayers, your Desires, He taketh them into his Bosom; and He presenteth them unto his Father, and and He is his Father's Bosom Friend. He is waiting, watching, continually, to receive every Desire of the Soul; and He sendeth up in that manner that is acceptable. O what a stay what a Support, what a comfort, ought this to be to all? Altho' they may be labouring under Weakness, Fear and Trembling; can or dare hardly so much as look up their Heads, they are surrounded, and exercised, with so many fears, hurries and disturbances; yet, here is the Lord Jesus Christ, their true Advocate, who standeth ready to receive their Desires. And He that knoweth the Father's Mind and Will, and what will please Him, so doth He perfume and sweeten, and make them in that manner, as they come up, and are sweet, pleasant, and a Delight unto his Father. And the Father ever accepteth what his Son presenteth, and the Son He always standeth ready to receive.

In *This*, ought all the Children of the Lord, to be well grounded and established; or else, so politick is that Enemy, that he will fill them with hurrying and distrustful fears

fears : And well may they fear, and distrust, if they look at their Duty as they go from them, and are performed by them, if they look upon them as going so to God the Father. No, they must pass through God, the Son, He must perfume them, and as they pass through Him, they are accepted, they fail not. And whatever sheweth any other way, let It be accursed ; let It not be owned, nor received.

IX. J. T.  
Think it not strange at the manner and way, that the Lord is pleased to appear, in this last Age of the World. Many and Various are the Ways and Dealings of the Lord, which none can find out ; but, they all concord and agree : His ways and dealings with his People, tho' so various, yet all lead them into one Thing, and into one Way, even that appointed way of the Father, namely Christ. Behold, He is the way, He is the Truth, and the Life. And whosoever believeth in Him, shall never be ashamed nor confounded, notwithstanding there be shakings ; as verily now they are a coming : Nay, this day, are upon the Face of this Earth Shakings Destructions, Desolations, the immediate Judgments and hand of God, may be seen in many places. Therefore the Lord, of infinite Mercy, hath sent the Voice of his Spirit, to warn his People, that they turn unto Him, that they fly unto Christ ; that they get into this Ark of safety. For, He doth now assure you, that, his Judgments are even at the Door ; therefore doth He Cry, by his Spirit, because I will plead terribly with the Earth, prepare to meet thy God,



God, in the way of his Judgments. Prepare, prepare; and know, that, there will be no safety for any that remain out of Christ: desolating Judgments, Distress of Nations and People.

And why? because, the wickedness thereof is great. Oh, let all look abroad, and see if they cannot see the hand of the Lord stretched out, pleading with the Sinners of *Sodom*: Oh, Sinners! as highly offensive unto him as *Sodom* Sinners were. Yet doth the Lord forbear to consume them immediately, with Fire from Heaven, as they were. He calls; he cries, *why will ye die? Turn unto me. Then will I heal you of your Blackslidings, and love you freely.* Now cloath you with sack-cloth; mourn ye, weep ye, for the wickedness of the Place, the Towns, the Cities where your Habitation is. For sure all may behold a Deluge of Wickedness overspread the whole Earth. Let none justify themselves, but condemn themselves; and fall before the Lord, crying out with the *Publican*, *God be mercifull to me a Sinner.* Justify not your selves, in beholding any others more wicked then you are; but try, search, and examine your own Souls. Ask your own Souls this Question, what was I created for? What, came I here to satisfy the desires of the Flesh, and of the Mind? Was this that End, for which the great Creator made me, so noble a Creature? No, no, no; sure, his Ends were greater and higher, than that I should only live here a sensual, and flesh-pleasing, and carnal Life. Look into the blessed Word of God; there study and meditate. Behold there, how *Man* was created in Innocency, Uprightnes, perfect Beauty, Holiness, Righteousness; He being adorned

dorned with it. Look further, and see how that he fell from the State of Uprightness: And in one moment he laid himself liable to eternal Wo, Misery, and Banishment from the sight and presence of God, for ever. *This*, was what by Sin he purchased unto himself, and all his Posterity.

Rest not here, but look further. Behold the contrivance of the Father; his eternal Love, unto his Creatures in his Son. He finds out, He provides, He sets up a way; that this rebellious, fallen Wretch, might be brought, with Comfort and Joy, into his Presence again. He appointed such a way, so effectual, that, the vilest of the fallen Race, the worst of Sinners, might have free access, through the Blood of his Son: He appointed *This way*; and *This only* is the way. For, *there is no other way*. Behold, see, God out of Christ, He must, He will be a *consuming Fire*. For, this Creature tho' created in perfect Righteousness, and in a Capacity to fulfill what the Lord commanded and required; yet, he fell from this State. Therefore, all way of Salvation as we stand in *Adam*, is wholly lost; there's no possibility for any Soul to receive the least Mercy, as in this, their first Head. Therefore, unless you come to this Knowledge, of this Love of God in *Christ*, and are made partakers of his Death, and Sufferings; you can in no wise enter into the Kingdom of God. Unless you have Benefit by this his Blood shed, unless you have acceptance through his perfect Obedience; you cannot, nor never will be accepted. Therefore behold, how highly valuable is this Grace, and Love of God. Behold, is not this valuable, upon which depends

depends your all, your eternal happiness ? Oh, prize this Love, prize this lovely Lord Jesus, prize Him, love Him ! Manifest your love to Him, by living in all holy Conversation, and Godliness. How can any say, that they love God, they love Christ, when their Conversation doth demonstrate to the World, that they are wounding Him, piercing Him ? With what face, can such pretend to Religion, and to be the Followers of God, in Truth ? No, no ; if there be any such here, the Lord will not accept such, for his Followers. They must worship Him in Spirit, and in Truth ; such Worshipers doth the Father seek to worship Him. Be not deceived, evil Communications corrupt good manners. Awake to Righteousness, and sin not.

X. H. W.

Whosoever believeth on the Son of God, hath everlasting Life. Christ Jesus He is everlasting Life : Whosoever believeth on Him, hath the Lord Jesus Christ for his Portion, who is eternal Life. Whosoever believeth on the Lord Jesus Christ, hath this Faith given to him, to believe that the Lord Jesus Christ, the Son of God, is his eternal Life. Observe the Words, whosoever believeth on the Son of God. Whosoever ; altho' a persecuting Saul.

Here, it is laid down, that, whosoever believeth on the Son of God hath eternal Life. What is it that must be believed ? The Soul must believe, that there was a Covenant, betwixt the Father, and the Son ; a Covenant, which was unalterable, the Conditions, of it being exactly fulfilled by the Son unto the Father. And as the Son exactly and compleatly fulfill'd, and answered all the Demands thereof ; so the Father is faithful and true unto his Son. All which



was upon the account of lost *Man*, who had forfeited All, and incurred the Wrath of his God, and Creator; and had so involved himself, that he was no way able to recover or arise from that State, wherein he had laid himself. But behold, the Son, He promised that He would make his *Soul an Offering for Sin*. And of such an excellent Virtue was his Blood, that it so blotted out the Score, that it is never to be seen any more by the Father; who it was that Man had made Himself a Debtor unto. Here the Soul must *believe*, that, as He had sinned, so, the Lord Jesus Christ did satisfy for his Sins and Offences, shed his Blood to wash and cleanse, and purify his Soul; which was so polluted by Sin, that no less than the sinless, and innocent Blood of the Son of God, could wash and cleanse his sinful Soul. And, that the Obedience of the Lord Jesus Christ, unto God the Father, it was for Man. For, He had never disobeyed his Father; but, wherein *Man* had lost his Power, and could no way obey the Command of his Creator; the innocent, and perfect Nature of Christ, obeyed perfectly, and that for Man. And whosoever *believeth* so, upon the Son of God, hath *eternal Life*. For, so meritorious was his Death, and Sufferings, that it attoned for the Sin and Offences of Man, and likewise purchas'd *eternal Life*. And this, in himself, this *Life* was purchased; and the Gifts and Graces of the *Spirit* of God, were purchased, that so they might be given freely, unto the *Redeemed* Ones of the Lord: That they, with the Graces of his *Spirit*, may be enabled, to glorify Him, who is their *eternal Life*.

For

For, of that use only are the Graces of the Lord given unto his Children, that they may live to Him, admire Him, glorify Him, and adore Him, and the Riches of the Grace of God, in making Choice of rebellious *Man*; and finding out a way, whereby they might be brought into Friendship: And the astonishing and wonderful Love of God, the Son, in being so willing to be obedient, in all manner; altho' his Obedience must be in such a manner, as humbling Himself, forsaking the Bosom of his Father, for a time. Oh, how wonderful high is the Love of Christ Jesus to be beheld, in his Humiliation! O how Wonderful and Astonishing is all the Mysteries of Redemption! Mysterious is the Father's love: Mysterious and astonishing is the Love of God, the Son; Oh, what a Mystery is here! what Infinite Wisdom is here manifested, in the Redemption of *Man*! *Man* that was made at first, and had Power given to him. But, how soon did *Man* lose that Power, which his God and Creator had given, and endowed him with. Oh, Infinite Wisdom! Infinite Wisdom! in placing the standing of *Man* upon so sure and certain a Foundation, which cannot be shaken. Nor the Work of Redemption, of Salvation, by the Lord Jesus Christ, can no way be shaken; no, nor lost by all the Powers of Hell it self. What matter of Admiration is here, for the Soul to be taken up with; the Infinite and unsearchable Wisdom, of God, the Father! What Wisdom is here shewn! Oh, Wisdom! Grace! The standing of all the Children of the Lord, is now in the glorious Head, Christ Jesus; who hath

ascended, is lifted up, and will draw all after Him: Who is ascended into that most sure Heaven of Heavens. This Conquering Lord Jesus Christ, He is the Head of all the Members, and they all have their standing in Him; and He hath conquered for them; so that none can prevail over his; for, they do stand in him. Whosoever believeth on the Lord Jesus Christ, hath eternal Life, believing that he is their Head, that He is the Lord their Righteousness; that He hath so fully compleated the Work of Salvation, for them, exactly satisfied all the demands of Justice, which they were indebted unto. Therefore, bid defiance unto all the assaults of that evil one, his insulting over any. O say, at all times, Christ Jesus He is my Salvation, He is my Head; and He hath broken thy Head, and Conquered thee for ever, and that for me. Why art thou so Cowardly as to come upon his Members? thou darest not look unto my Head. But unto him will I fly for strength, upon Him will I rely. Therefore fly thou, my Enemy: For the Blood of Christ Jesus cleanseth from all Sin, and He did shed his Blood; therefore I hope and believe, in the virtue of that cleansing purifying Blood, that attoning Blood, that Peace-speaking Blood.

Come, see; is your Faith rightly grounded upon this Lord Jesus Christ? Do you see that, your all is in him? and that, you must stand in him? And that, what you do receive, is given unto you, to engage your Hearts and Souls, and help you to glorify him? This is Faith of the right kind, Believing. What you are, you are in Christ Jesus, and it is of Grace; and that you are made Heirs of Glory, is of Grace.

Whoso



Whosoever loveth this Lord Jesus Christ, and does consider, how greatly *He humbled himself*; they do likewise as earnestly look, and long to see him exalted. He was faithful unto his Father; and his Father will be faithful and true, and give unto him what he did promise; *that the heathen, and uttermost parts of the Earth for his possession.* Who do indeed sincerely and entirely love the Lord Jesus Christ, would not they that he should be exalted, exalted and magnified, for ever and ever? Crying, "worthy art thou, worthy art thou of all honour, and praises, thou wast so abased? Oh! how do we long to see thee upon the *Throne* exalted as *Lord and King*, thou who wast abased here, amongst Men. Thou didst humble thy self here in the sight of Men, and shalt not thou be exalted, honoured, and set up, as a King, in and amongst Men. Come, cry unto the Lord, for such a Faith to believe in Him, upon this Son of God, all of him. For verily, *this is Life eternal to believe on the Son of God.*

# XI. H. W.

Before the Lord Jesus Christ came in the Flesh, He had his *Forerunner*: This is what you may find in the Word of God. Did not *John* say, there was *One mightier* than him, who should come after him? Behold, it was not long before that great *Messiah* did come into the World. Had he a *Forerunner*, before he did come in the *Flesh*? What think you? Will not He send forth the *Voice of his Spirit*, crying, *prepare ye* all for the second Coming and Appearance of Christ Jesus? Whose Coming and Appearance will be with terrible Majesty, and will

cut down, with the *Sword of his Mouth*; all his opposers. Therefore hear and hearken: For, behold, the Coming of Christ Jesus, is at the Door. Are you prepared? Come search and see. Have you *Oyl* in your *Lamps*? And are they burning and shining? Are you ready to enter in with Him, unto the Marriage Feast? Not One must enter but who is cloathed with the *Wedding-Garment*, the Righteousness of Christ Jesus. Be ye serious, be ye sober, be ye watchful; for This is not a Matter to be trifled with: No, it is what concerneth every Soul, to search and examine well your own Hearts. In what a preparation of Heart are you? Be not deceived: This *Voice* cometh not to lull any asleep, neither to bless them in a carnal and secure State. Come, rouse up; *the Day is far spent*; *the Night is approaching*. How will you be able to stand, in the great *Day of the Lord*, if Christ Jesus be not your Friend? Terrible will He appear unto his Enemies, his Despisers, those that do abuse his Love and *Grace*, by turning it into *Wantonness*. Dear Souls, consider, as you would be those that shall be found upon the *right Hand*, in this terrible *Day*; consider whom you are serving. Are you serving the Lord; or, are you following the Vanities of this World? Be not deceived; God will have the whole Heart; none must have any come there but Himself. Have you given your Hearts unto God? And do you use his Mercies here below for no other end, but that you may glorify Him? Have you the true Love of God, in your Hearts? What is it that you can deny, for Him? Shou'd He now this moment, call unto you

to follow Him, could you forsake All to follow the Lord Jesus Christ? Are you so walking in Obedience unto Him, in Duty unto Him, so that you need not be ashamed should He now appear unto you? Come, turn unto the Lord, with your whole Hearts: For He is gracious, pitiful, ready to forgive. He delighteth in forgiveness, He waiteth to be gracious: For He is a God of infinite Compassion. Have you gone unto God? Have you cast your selves down before Him? Every Soul that hath done this, doth know Him to be a merciful God, a God ready to deliver. What good will it do you, to hear of the Grace and Love and Compassion of God, unless you know Him so to be? Oh, seek unto God; Oh, pray unto Him. Is there any that cannot pray unto God; who say they would fain pray, but they cannot? This, is a Delusion, a Temptation of Satan. Go, fall down before thy God, and He will put words into thy Mouth; He will enlarge thy Heart, and draw forth the Affections of thy Soul, after Him. Therefore let not that Bait be taking unto thee. Whoever thou art, thou Soul, thou knowest thy own condition. Prayer is the Groanings of the Heart, the out-goings of the Soul. The Lord He doth not delight in a many brave Expressions; no, unless the Heart be sincere. And if there doth want Expressions unto the Lord, He knoweth the meaning of the Soul, He seeth and beholdeth the Desire of the Heart. Let such who cannot pray unto the Lord, go unto Him, and beg a Spirit of Prayer. He giveth freely, He will not upbraid the Ignorance of any. Let it be what it will that any do want



want, go unto God, in the Name of Christ Jesus, and beg for his sake, and they will assuredly receive. For, it is the Promise of the Lord, in his Word, that *they that ask shall have it given unto them.* Therefore, depend upon his Promises; plead them with Him. He will assuredly own his own Promises, and He will assuredly give. For He is a God that is faithful, who will not deceive any; but will give unto them far abundant more than they are able to conceive or think of. Christ Jesus standeth with his Arms open, inviting every thirsting Soul to *come* unto Him; He aboundeth with Consolations. *Come, every poor thirsty Soul; come, drink abundantly of the love of God, in Christ Jesus; of his rich and free Grace.* Nay, the very worst of Sinners, are invited to *come* unto Him: For He shed his Blood to wash and cleanse them. Christ Jesus He is a mighty Saviour, He is an allsufficient Saviour. There is a Plaister with Him for every wounded Soul; there is a Cordial for every fainting Heart. *Come, see what there is in Christ Jesus: There is all your very Hearts can wish.* Live upon Him, and you will find Him so to be; yea, and that *altogether lovely.* His loveliness is far greater, than what can be expressed, by the tongue of Men, or Angels. *Come, dear Souls, will you chuse this Lord Jesus Christ, for your Portion? Will you chuse Him, this day, for your Advocate? He is a faithful one: He will plead for you indeed. There is no accusation able to stand against his pleading. Come, make choice of Him, and He is yours indeed. He will fail none, no, not in the greatest need. Oh, what a faithful Friend*

is that! Where can you find such a Friend, as this Lord Jesus Christ? What have not you Hearts to fall in love with Him; or would you fain love God? Would you fain love this Lord Jesus Christ? Would you fain know Him, to be your Saviour, your Redeemer? Go unto Him, and tell Him this you would fain know, and, that he would evidence that He is such a one unto you; by the sweet influence of his *Spirit*, moving and drawing you to admire him; who is the lovely one, who is to be loved admired and adored, and to be had in reverence by all.

# XII. J. F.

Oh, ye Saints and Servants of the most high God, let not your Faith fail, nor your Hopes languish. Behold, behold, the glorious and blessed Tydings of your Lord, and King. Behold, behold, behold, this sudden and glorious Appearance, now to reign. Behold Him, and rejoice in Him. For verily now, now is his Coming even at the door, greatly to comfort and refresh your Souls. He will make your Hearts glad, and rejoicing. Yea, your hands shall clap for joy: For now, in a small space, will ye behold *the King of Glory*, coming to take Vengeance upon his Enemies. You will now behold this glorious *Kingdom*, proclaimed over the face of this whole Earth. This glorious Coming will now be spread forth over every Nation, over every Kingdom, upon the face of this whole Earth. Unto every dark Corner, will He have the Sound go forth. Therefore rejoice, and sing ye that dwell in the Dust; break forth into Songs of Praises. Let your Hearts be glad, and rejoice in Christ, your King. Songs of Triumph, will now be put  
into

into the Mouths of his faithful Followers; such as have been waiting, longing, and crying, *come Lord Jesus, come quickly.* Now now He is, even now appearing; yea *rising with beaking in his Wings.* Behold the Jubilee Cry of Peace, and Plenty, Joy and Gladness, will fill the Hearts and Souls of his poor distressed Flock; that have been torn and tortered, in this Wilderness of Briers and Thorns. Oh, triumph ye Saints of the Lord, sing aloud, magnify your God; break forth into praises: For your God is now coming to visit you, in so great a manner, as that it is impossible for you to conceive of; nor cannot be told unto you: Your Bars cannot receive, how gloriously this glorious King will now appear.

Every Soul of you, that would be found thus rejoicing, praising the Lord, at his Coming; Oh, prepare ye to *meet* Him. For his people will be a prepared People. This, this, shall they say, *This, This is our God; we have waited for Him.* Therefore, assure yourselves, if you are not found the Waiters for this King; this Longers, the Watchers, the Prayers, for his Appearance; his Appearance will not be comfortable, unto you. What Entertainment would you expect to have from Him, whose sudden Appearance will surprize you, in your Sins? Take care take care; and prepare: Wait upon your God, as you would be found rejoicing at his Coming; say not, in your Hearts, *our Lord delays his Coming.* Be ye watchful, be sober, be vigilant, cleanse your Hearts, wash your Hearts, and not your Garments. Come before Him, in brokenness of Spirit, and deep



deep humiliation, that you have sinned against Him, and walked unworthily of that profession, you make of his Name. Lie low before Him, in that you have been found dishonouring Him, by a vain Conversation. Also comfort your Souls, that, your God is a merciful God; a God compassionate, who upbraideth none. Therefore, let nothing hinder you from now coming, in good earnest, unto Him; resolving to honour Him, with a more holy Life and Conversation; blessing his Name, that He doth yet vouchsafe to call, and invite.

Behold this dying Love of this dying Lord: Behold his Love, Oh behold it. Oh Sinner, thou Sinner who hath made Sin, and Rapine and Violence thy Delight; behold, O Sinner, whom dost thou think This glorious Lord died and bled for? Why, it was for such as thee, O Sinner. But, He died not for thee, to continue in this Rebellion; no, He died to save thee from these Sins. Therefore, whosoever thou art that hast not a Sense of this Love, this dying, bleeding Love, so as to constrain thee to live unto this loving, and dying Lord; thou hast no Assurance, nor canst have, that it doth belong unto thee. If his Love constrain thee not, to live to Him that hath thus loved thee, be assured thou hast no part in Him.

### XIII. H. W:

Blessed are they, whose Hope and Trust, are placed upon the Lord; for He will be as a Buckler unto them. And their Hope, and Trust, will be as a strong Mountain, that cannot be removed. For, all Shakings will settle them

them more upon that which is immovable, and cannot be shaken. The Goodness, and Mercy, and Love, and Grace of God, cannot be shaken; for it is from everlasting, to everlasting. All of God will remain, and can by no means be shaken. The Righteousness of God, the Power of God, the Wisdom of God; These cannot be shaken: But, the Wisdom of Man, and the Righteousness of Men, will be shaken. But the Wisdom of God, the Power of God, will appear, and shine forth, in the shaking of all Things, that so that which cannot be shaken may be set up, and established. All the Institutions of Men, will now be shaken; all Coverts will now be rent off; all, but the pure Truths of the Lord: They will Remain, and shine forth with their due Lustre, when all of Man is shaken, and thrown down. The Scepter of Jesus Christ, it shall be established, and He alone shall rule, and reign, in his Church, turning out all Buyers and Sellers. For, by the Voice of his Spirit, shall All be taught to know the Lord, and how to worship Him: No longer saying, *lo here is Christ, and lo there is Christ*. For, He himself will live, and reign in the midst of His Church, and People; and cause his Glorious Light to break forth abundantly; so that All shall behold Him, and know Him who dy'd his Garments in Blood, and underwent the wrath of his Father, to make his Children and People, Kings, and Priests unto God.

Let not your hopes flag; do not say, we thought this had been the Voice of our Lord, who we thought would have come, with his Kingly and Priestly Robes, now at this time:

For

For behold, He is arrayed ; therefore lift up your Heads ; for the Year of your Redemption draweth nigh, the Approach of the Blessed Sabbath of Rest, wherein no Night nor Darkness will ever approach any more. For *all Tears shall be wip'd away, no more Sorrowing ;* for all shall be delivered from Sin, from a Body of Sin ; and walk with their Lord in white, triumphing with Crowns of Victory ; every one having a Trumpet of Praise, in their Hands and Mouths ; there singing forth, the Praises of their God continually. This Glory to come, is what all the Children of the Lord ought to be Triumphing in, taking courage ; having Faith and Hope assuredly, as their Lord is enter'd, so surely shall they enter : For he will not loose one. He hath prayed His Father, *that where He is, there may his be also,* beholding his Glory. This is that Heavenly *Inheritance* ; which is purchased, and provided for All the Saints of God : And He their *Head*, is entered ; unto which Place, must all his *Members* come, there to make up a compleat *Body*. Therefore, look about ; long, hunger and thirst after some Streams that do flow from this pure, and Holy City. A River there is in the midst thereof, where the weary may drink, and be refreshed. The Riches, and Treasures of the Children of God ; they are above, they are not here : Therefore, they must meditate, and go out, after these Treasures, by Faith. For, they are sure and certain, and what will remain, when every Thing here is overturned. Here, is no continued Place : Therefore come, think upon one,



one, where there will be Rest from all Labour, and perfect Bliss, and that for ever, and ever, never more to come here to know Toiling and Sorrow, Affliction, Sin, and Misery

Oh, does not the Consideration of the Blessedness of that *Rest* above, engage your Souls to press forward; pressing after the Lord, with all holy Violence; crying unto Him, that you may be kept unspotted here, in a wicked and perverse Generation? Oh, how engaging is the Love of God, unto the Soul, who is truly and rightly sensible, that his Love is the Fountain and Spring of all? Oh how wonderful and astonishing, is the Love of God, in raising *Man*! who was sunk into a Night of Death, and Darkness; making of them Heirs of his Grace, and Objects of his Love. They who were so polluted so defiled, there is a *Fountain* of Blood, *opened*, for them to be washed in, and so made fit to dwell with God above, in those Holy Heavenly Regions, into which no unholy thing can enter. Are not you ever confounded and astonished, in the Consideration of This unsearchable Love, and Grace of God? He loved *Man*, because He would love him: He saved *Man*, because He would magnifie the Riches of his Love and Grace, in Christ Jesus. Oh, consider and admire, and soar into this Ocean of the Love of God, in Christ Jesus. And, think not your Lives too dear, no, or any Thing that you have, to give unto This *Lord*, when He calleth. Think no Service too great; count not his Services, Pains, or toilsom unto you. For indeed it may, and ought to be the greatest Delight

Delight, and Joy, and rejoycing unto the Soul, to be walking continually with the Lord. For know assuredly, *He will never leave nor forsake* Any, who come unto Him. Whoso does cry unto Him, He will hear; and He will deliver, and He will not remove his Loving Kindness. He loveth not as Man loveth, but He loveth and maintaineth his Love continually. For, He is God; therefore, He *changeth not*.

H. W. XXIV.

" Lo, I come to do thy Will, O God. Thou  
 " willest pure and perfect Obedience; it is  
 " that which is pure and holy, which plea-  
 " seth thee. Man, he is fallen, and cannot  
 " do thy Will. In Offerings and Burnt-Sacrifi-  
 " ces, thou seest no Perfection. But, a Body  
 " hast thou prepared me: And Lo, I come to do  
 " thy Will. I come, to satisfy thy Divine Ju-  
 " stice. Man has sinned and transgressed; but  
 " let all his Offences be accounted unto me,  
 " and I will make thee a compleat Satisfa-  
 " ction. I will do thy Will, in all things; I  
 " will stand and receive the Stroke. And I  
 " will make my Soul an Offering for Sin; that  
 " so, thereby I may remove away that Sting  
 " of Death. I will break down that Wall of  
 " Partition; that so, poor Man may have a  
 " free Recourse unto his God, again. Let the  
 " Sword of Justice be sheathed into me; let  
 " me be accounted as the Offender: And let  
 " Justice take its full Stroke upon me, so that  
 " poor Man may be set at Liberty.

Justice is delighted, in being satisfied; and  
 Mercy rejoyceth, in magnifying and shewing forth  
 it self!

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Oh,

Oh! behold ye into this deep Myſtery; and cry to God, that He would more and more enlighten your Spiritual Man; that ſo, you may judge aright. *The Spiritual Man judgeth all things*; and the Soul that is made alive, It reliſherh *the Things of God*. Unless the Son of God, who was perfect, and innocent, had taken upon Him *to do the Will of his God*, and Father, perfectly; *Man* had never been able to have done that, which the righteous Law of God demanded. And herein, in Chriſt Jeſus, his being obedient unto God his Father, in every Precept, wherein Man had diſobeyed; herein is it that He ſaid, *I come to do thy Will, O God*. I come to offer that unto thee, wherein thou canſt take Pleaſure; and therein, take Pleaſure in *Man*.

What can you behold herein, but your own Nothingneſs, and the exceeding Riches of Grace and Love, flowing forth? O that there ſhou'd be ſuch exceeding Measures taken, for the Reſtoration and Redemption of Man! *What is Man*, that his God ſhou'd ſo far condeſcend; when He might have glorify'd Himſelf in his Juſtice upon them; in letting all Mankind have continued in that State, which they had plunged themſelves into! Oh, but how amazing is it, that ever an infinite God ſhou'd have Pity towards rebellious Duſt, proud aspiring Man! Humble thy ſelf in the Duſt, and be amazed at that wonderful Contrivance. What! muſt there be a Contrivance in Heaven, how to ſet at Liberty thoſe that had tied and bound themſelves? Alas! poor *Man*, how wilt thou look thy God in the Face? Not in a Fig-leaf Righteouſneſs; no, That will not cover thee:



thee: No, thou must have upon thee that *Righteousness* that is dazling white; thou must have upon thee that *Perfection of Beauty*; or else, thou canst never enter the *Holy of Holies*. That Leprosy which thou hast upon thee, thou must be purify'd and washed from; not one Spot of it must remain upon thee: Neither must thou have a *Garment* of Party Colours; but one that is pure and white; and of that Nature too, which nothing can defile, or spot It. Oh then, judge you what *Garment* This must be. Be ye as strong Men in Christ Jesus; having the *Armour of God*; that so you may be able to war with the Prince of Darkness; whose Endeavour is to lessen the Honour and Glory of Him, who is the Redeemer of God's Elect. But the Spirit, it will help you, and teach and instruct you how to handle every Weapon.

Remember your *Prince*, whom you fight under. He it is that has conquer'd all the Powers of Darkness; He is, and will be near to all his Children, to help them in every needful Time. Act Faith upon this your Lord, this your powerful Saviour: Then will a whole Legion of Devils fly before you, For, they cannot stand; no, they are not able: The least Act of Faith, upon this Lord, will, on a sudden, cause them to retreat. Therefore, learn ye to stand stedfast, and let nothing shake your Faith, nor destroy your Trust: Then, will you be able to lift up your Heads with rejoycing. Let Faith, and Prayer, be your Weapons: For all your Enemies will be conquered thereby; and you will gain greater and greater Strength. In the Lord *Jehovah*, is everlasting Strength:

Therefore, see where your Strength lieth. And be ye faithful, and ye shall receive a Crown of Glory.

J. T. XV.

There were two of the Sons of Zebedee, with their Father in the Ship, mending their Nets. And he said unto them, follow me, and straightway they left their Nets, and their Father, and followed him. Here, may you behold, what outward Evidence did these Sons of Zebedee look for, to confirm this Call, whether it were a true Call of God. What Testimony had these, that he that call'd them, was not a Deceiver? How did they know? Was it by any visible Miracle, or Power that they beheld? or rather was it not the Power of Christ, seen, in giving to them the Witness of his Spirit, which caused them not to consult with Flesh and Blood, neither with carnal Reason? No; for behold, they left All, they left All. The Text is plain, they left all, and followed him. They left not only their Father in the Ship, but they left All that they had and possessed. They found a powerful renewing, and Inclination of their Mind and Will, to follow this Call, which they then received an Evidence, that it was the Lord's Call: An Evidence, which none beheld or saw, but themselves: It was the Evidence of the Spirit. This Spirit for ever has been, and ever will be the most assured Ground for all the Children, the Followers, the People of the Lord to go upon. And This is what every Child of God does seek after, in all Cases, to evidence unto him the Ways and Will of God.

But

But you may behold, in the Word of God, how different was the Thoughts of the carnal World. How different are their Thoughts to these; when they cry out, *what Sign shewest thou*, that we may believe that thou art the Son of God? *What Sign shewest thou?* tho' Signs many, and very evidently appeared, shewing the Godhead of Christ; yet behold, they cry, *what Sign shewest thou?* The feeding of so many Thousands, on so small a Morfel of Bread; why this was no Sign with them: They invalidate this Sign. They say, *Our Fathers did eat Manna, in the Wilderness; for it is written, He gave them Bread from Heaven to eat.* This Bread from Heaven, *Moses* (say they) gave our Fathers: Therefore *what Sign shewest thou?* This, we have heard of, before: This is no strange Thing. O hard hearted, unbelieving and stiff-neck'd Generation, uncircumcised in Heart and Ear, ye, who always resist the Holy Ghost! *what Sign* would be sufficient to convince so rebellious, so stiff-necked, so hard-hearted, and impenitent Generation? Such a Generation there is, at this Day, also in Being. *What Sign* would be sufficient to convince you, O ye rebellious Race? He who knew their Hearts, he knew, that no Sign wou'd be sufficient; no, not wholly to convince them. Indeed, for a Season they might be convinced; but they cannot long retain it. *Good Seed* sown in this *stony Ground*, cannot spring up, and bring forth Fruit: It wanteth *Depth of Earth*. *What Sign* might Any truly expect, should come to convince a People seemingly greatly religious; coming and sitting before the Lord, as tho' they delighted to know his Law; as tho' their Mind



and Wills were bent to do his Commands? What *Sign* need there be, to convince these seemingly religious; these, that of all others, would be counted the People of God? why? why, because they make a Profession of his *Name*. Need any *Sign* come to convince these, that, that *Voice* is of God that comes forth, in a Day and Time wherein *Iniquity* abounds; abounds, abounds! and the *Love* of many, many, many (how near is it to All) *waxes cold*? A *Voice* then coming forth to *reprove the World*, to reprove all those whom it appears in, and comes forth by; excludes none, the most self-righteous, the most plausible Appearances; and discovers the Hypocrisy of the Heart; and exhorts All, to fall in Humility before the Lord, in a self-condemning Frame; and to exalt the Lord alone, and to bow unto his Scepter; whose Scepter is a Scepter of Righteousness and Peace: What need is here, what true Ground of cavilling at such a *Voice*? What Reason does Any give, that such a *Voice* that comes and debases Man, shews him how vile, base and corrupt a Creature he is; and exalteth the Lord alone, exalteth the Lord Jesus Christ, as *Lord and King*; crowning his Head, and his only, with the Honour of Redemption; Salvation from first to last, wrought out, completed, and carryed on by Him: O ye righteous, and spiritually wise, where is now your spiritual Understanding? Judge ye not partially; nor, determine ye absolutely to judge, if you cannot understand the Way and Manner that the Lord is pleased to appear in. Why, what Way is there, for your Understanding, O ye spiritually wise? What, do you need

need to be instructed! O fall down then, before the Lord; and cry and call to Him; and say ye, *what I know not, teach thou me*; and confess your Ignorance in the Ways and Manner, that the Lord has, and does, and will appear in. Look into the Word; behold there the Manner that He ever appear'd in. Behold, you may see there, his Appearances have ever ran counter to the Thoughts and Imagination, and Expectation of the most Spiritual Men, the wise, the learned. His Ways have been to *confound the Wisdom of the World*, and to *bring to nought the Understanding of the prudent*.

Behold, these prudent Ones, these wise Ones! These are meant of those, that look upon themselves to be wise and prudent, not in the things of this World; but in *the Things of God*. Behold, how the learned Rabbies of the *Jews* were confounded, at the Appearance of the Lord Jesus Christ, in the Flesh. Could Any have thought, that these learned and wise, should have rejected, disowned this Lord Jesus? that these shou'd have had their Hands in his Blood? that These, should cry out, *crucify him, crucify him*? O strange! O astonishing! therefore is it the Place of the most wise, to fall down, in true Humility, at the Feet of God, in Christ, praying to be enlightened into the Things that are of God; and to be deliver'd from all things that are not of Himself. Which, all that do in Sincerity, he will assuredly hear, accept, enlighten, and bless. *Amen.*

H. W. XVI.

O ye, my Friends, now, now, now are the *Times of refreshing come*. Now hath the Lord sent forth his Spirit, saying, *Peace be unto you,*  
D 4 my

my Children. Think ye not that ye are of them that are *forfaken*; no, no, no: You shall *abundantly* be fed, and you shall *drink of the Wine of my Kingdom, a Land flowing with Milk and Honey*. Ah! what is Milk and Honey, unto the Sweetness, which this Spiritual *Canaan* aboundeth with? Look up, and you shall see the Footsteps of your *Lord*. He is coming with open Arms: He will no longer tarry. He is arrayed, and on a sudden will he set forth upon his March.

The World thinks this *Kingdom* an idle Story, which my *Spirit* brings you Tidings, is very near: They look upon it to be a Fable, a Dream. They think what they enjoy at present, is sure unto them; therefore why should they concern their Heads about a thing, they think is uncertain, or never will be. Thus doth their carnal Reason teach them. But, my Children, this *Kingdom* is sure, and it is a *Kingdom which cannot be moved*. The Things that are moveable, they will be *shaken*, that so This *Kingdom*, which will remain, may come, and take Place. This *Kingdom* is the Portion of my Children; It is their *Inheritance*; and their Title is made sure unto this *Kingdom*. O how surpassing will this *Kingdom* be, to the Kingdoms of this World! Here, are Turnings and Overturnings; here are Changes: But, this *Kingdom-State*, It is without Change. There will be nothing but fresh Additions; there will be nothing but Joy and rejoycing, and praising, and singing, and that in Perfection! And this *Kingdom* is very near. Did you know how near It is, you would hardly suffer Sleep to come to your Eyes, but would be looking for It



It every Moment. O wait and watch for It, as you would *watch for the Morning*: For none knows how sudden It will appear. For, now will the Lord arise, and prosper the Work He has begun; even to that Degree, that, *a Nation shall be born in a Day*. Now is the Day of the Saints rejoicing; for *the Set Time is coming*. Come, begin ye to sound forth the Praises of God: The Praises of the Lord do become his Saints. Let the World rejoice in the Glory and Pomp thereof; but, let your Hearts rejoice in God, in the Hopes and Expectation of this Kingdom; which is a Habitation for the Saints.

Altho' my People seem but a few that own me now, at this Day; my thus coming in the *Spirit* to visit All: Tho' now they appear to be but a very small Number; yet in a little Moment, they shall appear to be even as a great, mighty, and strong Army; waiting for their Lord, their King, their Deliverer. For behold, the *Signs* of his coming *shall appear*; such *Signs* as shall cause the whole World to tremble. But, my People shall be made glad, at the Sight thereof; and they shall hear the Sound of his Approach. *Therefore watch*, one Moment.

J. T. XVII.

The Lord, at *sundry times*, *spake*, unto our *Fathers*, by his *Prophets*, and in *these* latter *Days* *hath spoken* unto us, by his *Son*. You find here, that, it was the Method of the Almighty God, to declare his Mind and Will by the Mouth of his *Prophets*; and that he did, in *divers* and various *Ways* and *manners*; the Record you have, in his *Word*.

Hear,

Hear, and hearken ; behold the Teachings of the Son, which All these Prophets prophesied of, and bore Testimony unto ; behold the Teachings of the Son of God. *Search the Scriptures, for in them ye think ye have eternal Life ; and they are they that testify of me.* And whosoever they be, that are not found searching into the written *Word*, they cannot come to the Knowledge of God, nor his Son Jesus Christ. Here, is his revealed Will, in his *Word*. Here is the *Testimony* that God gave of his Son. Here is, in This contained the living *Word* of Life, and Power, and Salvation, which is alone by Him held forth.

Here, is his gracious Invitation, to poor Sinners. *Come unto me, all ye that are weary, and heavy laden, and you shall find Rest.* O Soul, come then, believing. For, this is the *Word* of God. *Heaven and Earth shall pass away, but not one Tittle of this Word shall fail.* O, behold his *Word*, his Promise, thou shalt find Rest. Come, leave thy self with Him, and depend upon his *Word* : Come then, do but try. Come, believing : For, this is the *Way*. Come : He calls, He woes, He beseecheth poor Dust. Art thou miserable ? art thou fallen ? art thou, in thy own Apprehension, ready to sink into an eternal Night ? O look, by Faith, to Him. Dost thou not see Him, extending his open Arms ? Knowest thou who This is ? Why, This is the Lord, *mighty to save.* And He will save to the uttermost all that come unto God by Him. O let nothing prevent thee, let nothing stay thee. If thy Enemy still pursue thee, that thou must perish ; resolve, determine that thou wilt perish, at thy Saviour's Feet. By this means,  
wilt

wilt thou grow stronger and stronger. For Strength is in Him, to whom thou may'st come. O look to Him, look unto Him, and be saved. Salvation is not in any other. *There's no other Name given under Heaven*, no Power but what is in Christ Jesus, the Son of God. Come. canst thou not see his Excellency? Doth He not appear, *lovely* unto thee? Is there nothing in Him, for which thou canst *desire Him*? O behold Him, behold what He has done for vile Sinners, Rebels. And why not for thee? How knowest thou that thou art not one? Come, try: Come, see: Come unto Him. He will manifest Himself unto thee, and what He hath done, and suffered for thee. O, let nothing stay thee. Resolvingly determine to behold what Christ Jesus hath done, for Sinners. And if thou art thus resolved; then behold, see how *He was wounded*, torn, mangled for Sinners. And why not for thee? Behold Him buffeted, *crucified and slain*; brought as a *Sheep to the Slaughter*: Yet, He was *dumb before his Accusers*, his Judges, *He opened not his Mouth*. Oh, who was this for? Why not for thee? Why not for thee? *His Face*, his Countenance *was so marred*, to outward Appearance, *no Form nor Comeliness in Him*. Oh, but here, to the thirsty, weary, despairing, sinful Souls; here, is He in Beauty, Excellency; and here, a suffering for thee. For, *in his Mouth was found no Guile*. Whose very Judges, and Accusers, were forced to determine Him, *just*. He died, the *just for the unjust*, that we may be reconciled to God, by Him. Salvation is alone by his Blood, that Blood from his pierced Side, the precious Blood of Jesus Christ. By this, are we washed,



ed, and cleansed from the Defilement and Pollution of Sin. *Come*; wash ye, bath ye in this *Fountain* of his Blood; which is *set open for Sin and Uncleanness*. Behold the Streams of It, flowing from his Side. Behold his Agony! behold his bloody Sweat! behold the Weight of the Wrath of God, upon Him. Behold, the Apprehension of it causing Him to cry, to pray, *Father, if it be possible, let this Cup pass*. And doth the Eternal Son of God thus pray? O then, what was the Weight of Sin! So great, that it was enough to have sunk ten thousand Worlds. O those Sweats, those Sighs and Groans! Behold Him, upon the Cross, crying out, *My God, my God, why hast thou forsaken me*. Will not a Sight of this his Love, cause thee to *come*? Doth not the Sight of this great Love, warm and affect thy frozen Heart? Dost thou not find in thee some Resolutions, tho' cold, tho' weak? O, encourage them, and resolve to persevere. *Come* to Him, and thou shalt find Rest and Peace. His own Word assures thee: Thou may'st depend upon It: It will never, never fail. *Come*, then; no longer withstand his Call: Harken not to the Suggestions, nor Temptations of the Enemy; whose Devices are all to keep Souls from *coming* to Christ. But this great Enemy of Souls, he will be *bruised under the Feet* of the Saints, *shortly*. For, in Him, they shall, they will, they are made *more than Conquerors thro' Him that hath thus loved them*. O, look into this Love; make It more thy Study, make It more your Meditation, and Contemplation; and reviving, Soul-refreshing, Soul-strengthening Consolations will flow from It. *Come* then: Behold *Him that*  
*bath*

*bath thus loved us, and washed us from our Scarlet Sins, in his own most precious Blood; and made us, made all His, Kings, and Priests to God. And they shall reign with Him. Even so, Amen. Lord Jesus, come, quickly.*

## J. T. XVIII.

*To the Law, and to the Testimony. Verily, verily I say unto you. Who is this? The Son of God. Verily, I say unto you. Here is a Mark of Note: Verily, Verily, I say unto you, he that entreteth not in by the Door, but climbeth up some other way into the Sheepfold, the same is a Thief and a Robber.*

You are here to behold the Lord Jesus Christ, speaking by Parables, unto the Jews. And by this Parable, and in this Parable, the Lord Jesus doth compare the mystical Body, his Church, to a Flock of Sheep. And he doth compare Himself to the Door; *I am the Door, I am the Door.* He doth also intimate, and acquaint his Followers, that, there will be some that will endeavour to come into this Church, into the visible Church, that will climb up some other Way; and not enter in by Him, who is the alone Way, the Door. These, these they come in to rob. For, *he that climbeth up any other way, the same is a Thief, and a Robber. My Sheep hear my Voice, and they will follow me; a Stranger will they not follow; but fly from him.* But they that have been led, and enabled to enter in, at this Door, to walk in this Way, Christ Jesus; they know not the Voice of Strangers, they know them not, they will not hear, nor follow such. No. This, is the Voice of the true Shepherd, Christ Jesus, *I am the Door.* And those are Strangers that lead not in at this Door,

Door, and walk not in this *Way*, Christ Jesus. He is that *new, and living Way*, consecrated, set up by the Father; and the alone *Way*, wherein All must come to God, that are accepted by Him, and of Him. *I am the Door, I am the Way.* My Sheep hear my Voice. What is this Voice of Jesus? *I am the Way, I am the Door.* And this is the Voice of Jesus only. My Sheep know my Voice, and follow me; a Stranger will they not follow. They know that there is no other Name, no other Way. My Sheep hear my Voice, and they follow me. They know me to be that good Shepherd, that gave his Life for his Sheep.

Observe, this, is the Voice of your Lord, let it be in the Mouth of whom it will, that cries, *I am the Door, I am the Way.* Even, Jesus, He calls, He leads His, in this *Way*, this *new, and living Way*. Neither is there Salvation in any other save Jesus Christ only. This Lord Jesus, He constrains His to follow Him.

Observe, they follow me; being drawn by the Cords of Love. My Sheep, they hear my Voice; my Voice, lovely and delightful to them, they hear, and they rejoice; they rejoice, delight, and desire to be lead, in this *Way*. They follow me, chearfully, delightfully, rejoicingly, where-soever I lead them, and that is into the Pastures of my Love. They hear my Voice, that calls, come, O my Love, my Dove, my undefiled. Come, open to me, my Sister, my Spouse. I have long waited to be receiv'd by thee, to be thine only loved. O come, follow me. Let none have any Share of thy Love, but me. Come, O come, follow me.

Follow



*Follow me, to the Garden. Behold that Agony I was in, for thee. Follow me, to the Judgment-Seat of Pilate. Behold me scorned, spit upon, buffeted, crowned with a Crown of Thorns, for thee. Follow me, from the Sentence of Men, to the Cross, to Golgotha. Behold me lifted up, exalted on the Tree, for thee. Follow me here, see what I did and underwent, for thee. But thou Sinner, poor ignorant Soul, thou canst not see what I felt, for thee; those Agonies of Soul, those bitter Pangs that I endured, for thee, that caused me to cry out, My God, my God, why hast thou forsaken me. What canst thou understand of those dolorous Sweats? What canst thou understand of those Pangs, and Soul-amazement, that I felt, at the Apprehension of this Day, and suffering? O this dying, bleeding Love! when I retir'd, and prayed, and cryed, Father, if possible, let this Cup pass from me. Behold the Obedience that I perform'd willingly, for thee: If not, let thy Will be done. This, is the Obedience, wherein you are accepted and received, who are in your selves altogether unworthy. This is the Way, whereby every Soul is brought unto God. And he that comes not in, walketh not in this Way, nor cometh in by this Door, cannot be saved.*

*Those that have been led to Jesus, and to walk in this Way, to them He is precious; precious in his Life; precious, in his Death; glorious to behold, in his Resurrection and Ascension; most lovely, and to be desired, by All; and only to be honoured, fear'd, served, and loved: Who now sits interceding, for you. This Lord, appears he not lovely, in your Eyes?*

Eyes? Is He lovely, indeed? Then, let it appear that He is so, by your loving, fearing, delighting to honour, and admire Him, and magnify and glorify Him; ascribing Salvation alone to Him, and in and by Him. To whom, with the Father, and holy Spirit, be eternal Praise, Honour and Glory, *Amen.*

J. T. XIX.

*Thus saith the Lord, keep ye Judgment, and do Justice: For my Salvation is near to come, and my Righteousness to be revealed.*

These Words are the Word of the Lord, by the Mouth of that Evangelical Prophet, *Isaiah.* Thus saith the Lord, *Keep ye Judgment, and do Justice.* And who herein is not to be condemned? Is there Any that can justify himself, at the righteous Bar of God? Can any stand there, and plead guiltless, innocent? O then, let All tremble, in their Approaches unto Him; who is a God, a jealous God; who *will by no means clear the guilty.* The guilty cannot be cleared. Who then shall stand? For there is no guiltless. Who shall stand, when the Lord judges, lays open *the Secrets of Men,* by *Jesus Christ,* his Son? For, *all Judgment* is given into his Hand. And if Any come before this Bar of God, this great Tribunal, that has no Interest in Jesus Christ, the Judge of Quick and Dead; he shall and will totally and irrecoverably fall, and never rise again. Let This put you All, each of you, into Consideration, and Meditation. "Am I a guilty Sinner? Do I find, do I see, that the Word of God assures me, not in one, but in many Places, that the Lord will by *no means clear* and acquit a *guilty* and polluted Sinner? How must I appear, before this Tribunal,

" bunal, where the Lord will lay open, and  
 " *judge the Secrets of Men, by Jesus Christ?* How  
 " shall I stand? There is a *Way*, as I hear, to  
 " God; *a new and living Way*; this *Way* is by  
 " Jesus Christ. But, am I experienced what  
 " it is to be lead in this *Way*? Am I acquaint-  
 " ed with Him? Do I love this Lord Jesus?  
 " Why, upon Examination, I find it may be  
 " no Love, or that which is next to none. I  
 " find in me a carnal and earthly Frame of  
 " Soul, senseless and stupid, not acquainted  
 " with the Ways of God, nor with the Know-  
 " ledge of Jesus Christ; neither do I find in me  
 " Desires, thus to be acquainted with Him."  
 Why then, O Soul, thy Case is deplorable, if  
 not desperate. What! art thou not acquainted  
 with this *living Way*, Jesus Christ; How wilt  
 thou come to God? For none can come to  
 God, but by Jesus Christ. *For there is no*  
*other Name given under Heaven, amongst Men:*  
 No, nor any where else: No, *no other Name*  
*given under Heaven, whereby we can be saved,*  
 but by Jesus Christ. The Blood, the Righ-  
 teousness, the Worthiness of his Death, and  
 Sufferings. There is no *Way*, but this *Way*.  
 Therefore, if thou walkest not herein, thou  
 art in the Way to Destruction. Let thy Pre-  
 tentences be what they will, it matters not:  
 Pretence is a vain thing, it's a Shadow, an  
 Outside Appearance; its a Shell without the  
 Kernel, a Shadow without Substance, and It  
 is the *Hope of the Hypocrite*, which shall and  
 will *perish*. Therefore, let every Soul hearken  
 and consider, and meditate upon the Works,  
 the Ways, and the Words of God, with Ad-  
 miration, and Astonishment of his Love and  
 Grace.



*For, my Salvation is near to come, and my Righteousness to be revealed. My Salvation is near to come, even to the Ends of the Earth, and my Righteousness to be revealed, to the Sons of Men. My Salvation is near to come. Agreeable to this, is that Portion of Scripture, And the Knowledge of the Lord shall cover the Earth, as the Waters cover the Sea. Where, in that Day and Time, Salvation will indeed come unto the Children of God; and Deliverance from the Bondage of their Corruption; which all that are the true born Heirs, groan, and are burdened under the Weight and Pressure of it, at this Day. Let this be one Question ask'd by you, of your own Souls; Is Sin my Burden? Do I mourn and grieve for its Weight and Load upon me, and upon the Creation? This, is a Mark of a Child of God, whose thirsting and earnest Desires, are according to the Command of his Heavenly Father; Be ye holy, as I am holy. And blessed are they, and only they, that hunger and thirst after Righteousness, for they shall be filled.*

*And my Righteousness to be revealed. Consider, and behold, that here, the Spirit of God, by the Mouth of this holy Prophet, lays down, even for this Age of the World, that, the Salvation of the Lord is near to come, and his Righteousness to be revealed; the Righteousness of the Lord, the Lord Jesus Christ. For, This is the Name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Which is near to be revealed, and shall be revealed from Heaven, with a Shout, and the Voice of the Arch-Angel; whose Kingdom*

dom is now near to come, and his Will purely and perfectly here done. And *blessed is He that hath Part and Share in the first Resurrection, in such the second Death shall have no Power.* Consider, with Seriousness and with Examination, the Words that have now been deliver'd to you. And the Peace of God that passeth all Understanding, keep your Hearts and Minds in his Fear, and Love, now and for evermore, Amen.

## XX. H. W.

Be not offended at the Way and Manner of the Lord, by his Spirit, acting upon mortal Creatures; But behold, and see an Emblem, how He will *shake the Earth*, the very Foundations; which will tremble and shake, at his appearance, and *roll to and fro like a drunken man.*

The Voice of the Spirit is sent forth, *Prepare for the Day of the Lord is at hand.* And his Voice is not only sent forth to be sounded in a Corner, but the World shall be warned by it.

Altho' it may seem mean unto Men, cannot you find, that, it hath been the Way of the Lord, by poor and base, and contemptible things, to confound the Wisdom of the wise, and bring to nought the Counsel of them which think themselves the most prudent? The Lord He is very gracious, and He will warn All, to prepare to meet Him now, in the Way of his Judgments. Now is He coming to build up Jerusalem. Rejoice, O Zion, O Daughter of Jerusalem, thou shalt no longer be clothed in Mourning; I thy King, thy God, thy Husband, will come, and dwell in the midst of thee. The time, the set Time is at the Door, wherein

*Jerusalem shall be the Praise of the whole Earth.*  
For, the Lord hath spoken it.

Where are they now, where are they who are calling, and crying unto the Lord, that the glorious Coming of King Jesus may be hasten'd? Is it not said, that *they shall prosper, which love Jerusalem, Zion?* But Zion's God hath now heard the Cries of Zion; and He is now coming to comfort her, and to *speake comfortably unto her.* Be ye not offended, altho' the *Voice* cometh forth in a manner, that you did not expect: But wait, and look to behold the great and glorious Things of the Lord, which He will now bring to pass, in these latter Days; these Days, wherein *All shall know the Lord from the greatest unto the least.* For, now will the Lord teach his own People, by his own *Spirit.* O ye that are spiritual, do ye not know the *Voice* of the *Spirit*, altho' the Way and Manner of the Operation of the *Spirit*, may seem strange unto you? Do you know how It came upon the Prophets of old? Did It not come upon them, at certain Seasons, then putting the Word of the Lord into their Mouths? Altho' the Instruments may be never so mean or insufficient, yet doubtless the Power will appear to be of God. Therefore, let none that are spiritual, judge or condemn this *Voice*, before they have searched into It. And if by searching, they do not find it to have a Savour of the Spirit of God; then they may, with Safety, reject It.

But, have not All need to be rous'd? Have not All need to be called upon, to be upon their *Watch*? Are not the People, and Children of God, even fell into a State of Death? Must



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not they first be rous'd ? Must not they first be  
awakned ? Must not they first be set upon their  
Watch, and be thereby prepared to hear *the*  
*everlasting Gospel* proclaimed ? The Lord will  
give All, timely Notice ; He will not surprize  
Any, without warning of them. Is not This,  
agreeable unto the Clemency of so heavenly a  
King ? And that the Lord's own People may  
judge of this *Voice*, the Lord, He doth send It  
forth, bearing a *Testimony* to Jesus ; proclaiming  
and preaching Him up, to be Lord of Lords,  
and King of Kings, the only Saviour, and only  
Redeemer : He who *trod the Winepress alone* ;  
He who shed his Blood, to wash and cleanse  
the poor guilty Sinner ; He who by his Obedi-  
ence, wrought out a Righteousness, to cover  
them.

Who can justly, stand up and say, that, this  
*Voice* is not of God ? Is there not the Remain-  
ders of Flesh, of carnal Flesh, which is al-  
ways very ready to set in with the Temptati-  
ons of Satan ? so thereby, there may fall in  
Things, which seemingly may appear to the  
Disgrace of the Work of the Lord, or lessen  
the Operation of the holy Spirit. But, for  
what Ends the Lord doth suffer this, none is  
able to tell ; But He will bring Order out of  
Confusion, and He will cause his own Glory  
to shine the brighter. And since there is a  
glorious Time prophesied of, and promised, in  
*the Word of God*, such a Time will assuredly  
come. And have you no Reason to believe,  
that, This may be the Time ? Can you see no  
fulfilling of the holy Word of God ; which  
sheweth, that this may be the Time, by his  
*Spirit* visiting each Sex ?

But the World, the wise Men of the World, they were always stumbled at the Ways of God, and his Appearances. Their carnal Wisdom told them, that the Appearances of God were too mean; therefore they would not adhere to them, neither believe them; but suffered the meanness of them to cause them to stumble, and fall. But blessed, thrice *blessed is that Servant*, who is found doing his Master's Will, and dealing out the true Bread unto the Children of God, his Sheep, his Lambs. He will reward such in his heavenly Kingdom. But, those that darken his glorious Counsel, by mixing of it with their own Wisdom, and natural Understanding, and human Learning; such, the Lord Jesus will disown, He will say unto them, that He knoweth them not. Therefore, let all be done out of Sincerity; for such Service the Lord will assuredly own.

J. T. XXI.

*And behold, there came a Man of God out of Judah, by the Word of the Lord unto Bethel: And Jeroboam stood by the Altar, to burn Incense. And he cried against the Altar in the Word of the Lord; and said, O Altar, Altar, thus saith the Lord, behold, a Child shall be of the House of David. Here was one sent from God, sent to cry against the idolatrous Worship of King Jeroboam. He cried with a vehement and exceeding great Cry, he cried aloud. Oh, what cried he? He cried against the Idolaters, and the idolatrous Worship then in Israel, set up by Jeroboam, their King. O but may some say then, how know we that this was a Man of God? Behold, his Message declares what he was. He cries against Idolatry. He tells them*

them that the Judgments of the Lord would come upon them. And for this, the King he bids them *lay hold on him*. Why, what is the matter? Why, he interrupts me. Here's no Dispute, whether this Voice was from God, or no: No; Strait, *lay hold on him*. Acts of Violence must presently be exercised, without Examination? O, but by whom? No wonder it was by an idolatrous King; no wonder that he cries, *lay hold on him*. No, it is no wonder that Sinners rage against the Message and Messengers of the Lord: they ever did; no, this is no Wonder.

But, here is the Wonder, that Men professing *Christianity*, Religion; that these Men be found among the common Rout; crying, away, away with Him. These cried out, in the crucifying of *the King of Glory*; they cried away with him. Who are these that cry? the Priests, the Priests, them that worship, that pretend to worship him, in his Temple: These cry, *away with him, away with him, crucify him, crucify him*. O ye People of God, wonder not, if there be some that would appear glorious, great Professors of Christ and his Gospel, that cry, *away away with all*, every one that is not of their Judgments. They cannot bear a Controll. Why? What is the Matter? Why, they only must be the Men, whom the Lord must make use of. They will not admit of any other.

But, what Ground from the Word is there for This? No, there is Ground to believe to the contrary. For, even *Priests* and *Levites* were rejected, and poor *Fishermen* called. This, is Matter of Admiration, and the Grace and



Goodness of God, more display'd herein. *Even so, Father, because it hath pleased thee. Measure not, nor judge according to outward Appearance; fleshly Reason, nor Understanding. The carnal Man cannot judge, but the Spiritual Man it is that judgeth all things. Why, how comes it, that he is able to judge? Why, He hath given us his Spirit; this anointing, whereby we know all things.* How were the *Jews*, and the learned *Rabbies* confounded, at the Appearance of the Lord Jesus Christ, in the Flesh. They knew the Place, where he was to be born; yes, this they knew; but, they were not brought to Christ, lead to him by the Father, taught to own him by the Spirit of Christ, in them. No, This they lookt not at; they look'd at the external and outward Appearance. Behold their manner of Expression, [ the *Jews* ] *Do the Rulers indeed know that this is the very Christ? Howbeit, we know whence this Man is: Where you find, your Lord cries; ye both know me, and whence I am. I am not come of my self, but the Father that sent me is true.* Behold, He says, they knew him, and whence He was. And yet they knew Him not, they knew Him not to be the Son of God; they knew Him not to be sent the Saviour of the World; they believed not in Him, nor received Him. And who are these, these that would not own Him? Why, his own People; whom He had led, to whom He had given great, rich Discoveries of his Power, and Protection. Why, it was these, these knew him not? O admirable! O strange! *He came to his own, and his own received him not.* These were his own indeed; his own, by outward Profession. Oh wonder not then,

then, that at this Day, there are those who do profess themselves to be His, and yet know Him not, nor his Appearance; nay, they will not search, to see whether it be His, or no.

## J. T. XXII.

O thou eternal Being, incomprehensibly glorious, and holy Lord, Thou art of *purser Eyes than to behold Iniquity*, with the least Approbation. O Lord, thou canst not behold It in Any, so as to approve or allow of It. O Lord, what Weight of Wrath did thy Son bear for us, Sinners; taking upon Him our Nature, and *bearing our Sins in his own Body, upon the Tree*. Oh what intolerable Weight of Wrath! Oh, what Agonies of Soul! O what dreadful Sighs and Groans, did he utter! Oh! what, was He pierced, *wounded, and bruised for our Transgressions*! How was He nailed to the Cross! Oh! how did He, under the Weight of Wrath, cry out, *My God, my God. why hast thou forsaken me*. Thus, as a Man He cry'd out. He becoming Man, He utters, had the Expressions of Man; finding such Darknes, and Horror as Man, under the Weight of thy Wrath, for the Sins of rebellious Dust. O our God, do thou look upon Him, who hath thus suffered for us; who became a Sacrifice for us; purging and washing us, in his own most precious Blood. O Lord, grant that we may die unto Sin. In Him, O Lord, do thou forgive all our past Transgressions: Remember our Sins no more. Give unto us true Repentance, and Humiliation, a true and real Sorrow for Sin; beholding how it wounded the Head, the Hands, and Feet, and Side of our Lord. Oh that now we may live unto  
God

God, in Christ; loving Him above All; serving Him in an upright, and perfect manner; being enabled so to do, by the Spirit of God. For, without the Assistance of thy Spirit, we can do nothing. O Lord, we are as dead Creatures, till moved by thee.

O Lord, give us Grace, that we may not quench, nor stifle the Movings of thy Spirit. Lord, give us a Spirit of Discerning. Grant that we may know our own selves. Grant that we may know thy Truths; grant that we may know thy Will, and do It, indeed. Grant that we may live to thee, to the glorifying of thy holy Name, in what Place or Station soever our Lots may be cast. Lord, give us the adorning Graces of thy Spirit: And Lord, give us thy Spirit, to lead, guide, direct and teach us, by the Teachings thereof. Lead us, O Lord, thou *Shepherd of our Souls*, our Pastor, our King, our Captain, our God, and Saviour; our lovely, holy, and blessed Lord. Oh let us indeed be drawn unto thee: Oh, draw us to thy self, O blessed Jesus. Thou saidst, *If I be lifted up, I will draw all Men unto me.* Let us feel the Power of thy Drawings, the constraining Power of the Spirit of God, constraining us to live to thee, to love thee, to center in thee, the only Fountain and Center of Peace, and Joy, unto every Soul. Thou art the alone Fountain, from whence all Fullness, all Peace, all Grace doth flow. Give us that Grace to come unto thee, for all things we stand in need of. Replenish our Souls with Wisdom, Knowledge, Understanding, and the Fear of the Lord. Lead us in the Ways and Paths of Peace. Direct our Steps that we  
slide



slide not. Be our Rock, our Refuge, our Hope, and Trust, for ever. Suffer us not to err from thy Ways, nor depart from thy Truths. Let thy *Law be written* in our *Hearts*; let thy Statutes be written in our *inward Parts*. Let it be our whole Delight, *both Day and Night*, to *meditate* upon the Riches of thy Grace, and Love, in Christ; to behold that wonderful Love, that amazing, astonishing Love of God; thus to bruise his Son, his only Son, for vile and sinful Dust. O Lord, help us to behold thy Love, and Grace, being amazed and astonished thereat, and confounded in our selves. Lord help us to behold and admire the Love of thee, our God; the Love of our lovely Lord and Saviour; that He shou'd so willingly *make his Soul an Offering for Sin*; shou'd willingly lay down his Life, take upon Him the Nature of Man, forsake the Bosom of his Father, and come into this World; here to be buffeted, afflicted, despised, and set at nought; and that, by that rebellious Creature, that He came to redeem, to save from the Power of Death, and Hell, and to make them Conquerors over All that He conquered. O how exceeding great was this Love!

O Lord, help us to behold thy Love, in the Gift of thy Spirit, to us: In its Power changing, renewing and sanctifying us; purifying us, by the washing of his Blood; renewing, enlightning, and informing us, into the Truths of Christ Jesus, our Lord, and King. Oh! how great, and how sweet, are the Refreshments of Light and Life, and Peace from the Spirit of God; which we are now hoping, and longing, and praying, that we may be more  
ac-

acquainted with : That, we may not be so ignorant of its Movings and Drawings, and of the sweet Influences thereof; nor so ignorant of thy Mind and Will, which thou hast declared in thy Word, by thy Spirit. We pray, that we may now receive those sweet, delightful, communicating Gifts of thy Love, in Christ, the Gifts of the Spirit of God; longing to be joying and rejoicing in the Lord, and serving Him in a perfect manner; in that glorious *Kingdom* of our Lord Jesus Christ; that *Kingdom* of the Lord our God and Saviour, which thou taughtest thy *Disciples* to pray for. Lord, teach us to cry unto thee, for the fulfilling and accomplishing of the glorious Promises, in thy blessed Word. Oh that we may see the Dawn of that glorious and blessed Day! Lord, open our Eyes, and Understanding; enlighten us into thy Truths. Let us not walk in Darkness, but appear gloriously unto our Souls. Blessed be thy Name, for that Peace, and Refreshment, and Consolation, that thou givest unto us. Blessed be thy Name, that thou hast led us unto that Fountain alone, to expect All our Refreshments from, even Christ Jesus, our Saviour. Lord, we desire to bless thy Name, for ever, that thou inclinest us, at any time, to look up unto thee, in Christ; to depend upon thee, in Him.

Lord, let us not be Professors only, thus to do; but really depend upon the Riches of the Grace of God, in Christ. Oh, let us hope in thy Mercy. Give us strong Faith, a firm Dependence, an entire Resignation of the whole Man, unto thy Will. And pardon all our Defects, Imperfections, Corruptions and Impurities;

purities ; by being washed from them, in the Blood of Jesus Christ, that cleanseth from all Sin. And let us be accepted, and appear unspotted in thy Sight ; cloathed with his Righteousness, that so we *be not found naked*, at his Coming. Oh Lord, this we beg, for our dear *Lord's Sake*. To Him, to Thee, and thy eternal Spirit, be eternal Praises. *Amen.*

**N. B.** *That many of the Faults or Imperfections, which may appear in the printed Warnings, arise from their being written in Hast, while they were spoken.*



A. Watts, Jan. 19th, 1707.

**H**EAR thou, O Earth! Give thou a diligent Ear unto my Voice: For I am now come to make thy Foundations shake: And the Day of Battle is at hand. For there shall be a great and terrible Battle between my People, and the People *that would not that I should reign Lord and King over them.* A great and terrible Battle is there coming. Therefore hear ye, O rebellious People: For surely Mine shall overcome. For I have stretched forth mine Arm, and I will hold them up by the Strength thereof. O fight ye not against me; for in fighting ye will surely fall. For I am now come to execute Judgments upon the rebellious. I will no longer suffer the Bands of Iniquity to be born. Therefore, O Heavens rejoice, and O thou Earth, stand amazed; for I am now come in great Glory. My Glory shall shine bright; and in that Day wherein I shall appear, who can abide? Who can stand, when I appear? Who can bear the Light of my Countenance? None, no not one that hath not hearkened, that hath not obeyed my Commands. Therefore consider ye, and be wise: Be ye wise unto everlasting Joy; for no Joy, no Pleasure here upon Earth, is like unto that which I have prepared, for those that seek it. Therefore come ye, O ye that are in Distress: Ye that are sorrowful and in great Misery

Misery, *come unto me, and I will give unto ye Rest.* Ye shall have Rest, which none else can give but your God alone. O come; refuse me not; resist me not. O ye Worms of my Workmanship. For it is in tender Love unto you, that I thus plead, that I thus call ye to come, so that ye may inherit Life eternal. O come ye, therefore, delay not the Time; for Trumpet is sounded: Therefore come away, lift your selves, while your Captain stands ready to receive ye. O consider ye, who can ye lift your selves unto, that will be a better Master than I? O fear not; for I will not draw you away, but a noble Captain will I be unto all that shall come. O let the Sound of my Trumpet pierce your Hearts. Harden not your Hearts against me: Shut not out the Sound of it; for it will not hold long. The Sound of it is charming; it is pleasant unto the Soul that would receive it. But, they that will in no wise hearken; they that will, by an obstinate Spirit, shut up the Doors of their Hearts, and keep it out, it will have a terrible Sound unto them. For be it known unto you, that I am come now, to make a general Division: I am now come to sit *as a Refiner*, and that Gold that will not bear the Fire, will I cast out: For I will have none but pure Gold to be with me. Therefore prepare your selves: Come all, and be prepared. For that Day shall come, wherein all that will not bear the Fire, shall be cast out. O that ye did but consider between both which would be best to do. Then would ye cleave unto me; crying and lifting up your Hearts. O, be ye exhorted, to be prepared against that great and notable Day of your  
*Lord,*

*Lord*, which is now at hand: For He comes swift. Therefore delay not the Time, lose not one Moment. But be always serving of Him, be always at work for Him; and He will be a noble *Rewarder* unto you. The Reward which He will give unto you, is inexpressible; ye cannot conceive the Reward as his Servants have. Therefore come ye, enter into my *Vineyard*, be ye *Labourers* therein.

Oh, cause me not to be angry, provoke me not, O ye Sinners. Ye were rebellious, and ye will still continue in your Rebellion. For I will surely pour down my Judgments upon the wicked and rebellious People; they shall feel the Weight of mine Arm. Therefore come ye. For be it known unto you, that I am now come to call all Nations; *Jew* and *Gentile* will I bring. Both the great and small shall know me. Oh think not to hide your Secrets from your God; for He sees all things: No Secret can ye hide. For, He will, with the Fervency of his Flame, search out all, all that is hidden from Him; all that ye think to hide, so that He will not find it out, That will He scorch up; the *Fire* which goes before Him, shall burn and consume it. For I am now come to destroy the *Powers of Darknes*; I will not suffer these dark Clouds to be shadowing over my People: No, but I am come to deliver them. The Light of my *Kingdom* shall they behold. Therefore, hear ye, O People, and do not thus rebell against your God; but come ye, come; come while He calls: For I have said *my Spirit shall not always strive with Man*.

Come



Come ye, and be willing that I should reign over you. For who, who will ye have to be your Governour but me? Can ye have Any that will be a better Governour than me? O consider ye; am not I *the Father*, which giveth unto you all things? Is it not in me that ye *live*, that ye *move*, and that ye *have* your *Being*? Oh consider ye, put *this* unto your hard and stony Hearts. It is I, that give unto All, and it is I that taketh: Therefore be not rebellious. For you are in my Hands; and I do declare unto you, that, those that will not have me to be Lord, and King over them; I will destroy them from off the Face of the Earth: I will not suffer them to live, they shall not remain. For, I am now come to establish my *Kingdom* here, and here will I have none, none but Righteousness dwell; Righteousness shall have Abode here: Ye, my Children, shall see all this accomplished. For, I have begun a Work, and I will go through. I am a sure Workman; I begin no Work, but I finish It. Therefore, come ye, and be Subjects of my *Kingdom*; it is for all that come, for all that give Ear unto my Voice.

Oh give ye Ear, in a small measure; lie low before your God; then will He manifest to you, then will He give you a *new Heart*, so that ye shall believe. Ask of Him, for *his holy Spirit*. Ask of Him, for Him to do his *Will* by you. Oh can He not do so? Come ye unto Him with a repenting Heart. Lie ye low before your God, and He will manifest Himself unto you: He will *write* his *Laws* in your *Hearts*; He will fill your Soul with Righteousness, ye shall overflow with Righteousness.

O hear ye; my *Grace* *abounds* in an extraordinary manner! How long shall I deal with this People? How long shall I bear with the Evil that they commit? Is not my Soul grieved? Yes, I am sorely grieved, because I *strive*, because I work with them daily, and they will not hear. They will not give Ear unto me; no, but they run on in their *Wickedness*: They walk in Iniquity, and will not strive to resist It. They will not strive to

leave the Vanities of this World: But they force me, they provoke me to execute Judgments, when it is not my Will. It is my Will, that they should come unto me, without Trouble, without Vexation of Spirit. But they will not: They will force the Terror of the evil Spirit to rend their Hearts, before they will hearken unto me.

Here, I now, have sent forth Messengers. I have cry'd unto them, with a *still Voice*; and I have not spoken with Thunders and Lightnings: But yet they will not hear, but they run on, in rash Judgment. They judge Me, saying, "This, is the Spirit of *Satan* risen up to deceive us; we will not hearken, we will *not go after It*: For our Lord commanded us, not to give Ear unto *false Prophets*: For He said, in these Words, *there shall be false Prophets and false Christs, that shall arise, and deceive many.*

But, did I declare unto them, that I would not send Messengers, to *prepare the Way* of my *Coming*? Did I do so? no, I did not: But I commanded All, I directed All, to *try the Spirits*. How do you *try the Spirits*? You, that think your selves the greatest and highest Professors of this Age, how do you *try the Spirits*? You *try the Spirits*, by hearing the Reports that go forth, that fly up and down in the Earth. O, consider ye; is *This*, trying of the Spirits?

Ye shall hear Reports many, and in divers ways; for my Message was always unwelcome to the World: Therefore do they reproach me, therefore do they persecute my Messengers, always. Did not they always do so, and *speak all manner of evil* of them? So do they now, of those which I have raised up, to prepare the *Way* of my *Coming*. But, this is the ignorant Part of the People. But those that account themselves, as I tell you, the greatest and highest Professors of this Age; they hear, they give Ear unto all these Reports; they give diligent Ear unto this *Evil*, which is spoken of my People: And they say, they converse one with another, saying, "These are the Prophets, the *false Prophets*, which our Lord spoke of; which our Lord  
" told

“ told us *not* to go after: We will not go after them,  
 “ for they are sure and certainly the false Prophets,  
 “ which are sent of *Satan*. Oh! is *This* trying the  
 Spirits? Consider, ye that think in your selves that  
 ye are in the *strait Way*; ye that think ye have  
 walked in my Precepts, ye that have walked in  
 my Statutes, all the Days of your abode, here upon  
 Earth, ye that think your Feet have not been out  
 of my Paths; Oh consider ye, put *this* unto your  
 self-righteous Hearts. And, let your hard Hearts  
 be humble; Oh, lie low before your God. For, I  
 tell you, I am now come, I am risen from my  
 Throne, to lay low all such proud, and conceited  
 Ones: I will suffer no Pride to remain here. For,  
 I tell you, I am coming to establish my *Kingdom*.  
 Therefore give Ear unto the *Voice* of your Lord. Try  
 ye the Spirits, in Sincerity: Judge ye not, for I  
 will not be judged. *Judge ye not, lest ye be judged*.  
 For I am now come to judge All, in *Righteousness*.  
 I will deal with them as they have been unto me:  
 They shall have every one, a *Reward according to*  
*their Dealings*.

O ye that think ye are in the true Light, and Life  
 of your Lord, ye are now in an Errour: Therefore  
 have I taken Compassion on you, to send forth  
 Messengers, to make known unto you the Way  
 which ye are going in. Resist them not, for you  
 have not made good Use of that Light, that Life  
 which I have given unto you. Therefore have ye  
 lost that sweet Savour, which all *Christians* should  
 have. Ye have lost It, It is gone. How will you  
 get It again? How will you receive that Sweetness,  
 again? Will you recall It, by going on in the Way,  
 which ye are now in? No, I say, no!

The Abominations of the Earth have I seen; the  
 Sins of the People is great, and the Cry thereof  
 have I heard. Therefore, am I now risen from  
 my Throne, to give unto those that have lost that  
 Life, that Light of my Countenance; I am risen  
 from my Throne, to give that unto them, again.  
 And who must I give unto? Think ye, that, I am  
 now come to give unto you, that have set your



selves up, in outward Forms? No; those that are, in the inward Man sincere, unto me, will I give exceedingly Life unto: And those that are now in their outward Forms, those Forms of Religion.

What is Religion? Oh consider ye: It is not the Form, which makes Religion; no, the Frame of your Hearts is the Religion thereof. Therefore, come ye that are now, as ye think, in a Religious Way, that are in a State of Religion; and ye that are in the Height of your outward Forms, come: Come, humble your Hearts unto me, and I will restore unto you the Life, which shall never depart again. Therefore, consider ye, and be wise.

Be wise in your God: Cast out the Wisdom of this World. *I will bring to nothing the Understanding of the prudent.* For I am now come to give Wisdom, which proceeds out from on high: And all that will not be taught that Wisdom, will I destroy. For that Wisdom shall reign, that Wisdom shall be spread over all the Earth: No Part thereof but shall have the Wisdom of their Lord. But first I will destroy the Worldly Wisdom that is now; and the Powers of Darkness shall go with It. For I will rend the Vail, which now is over my People; that Cloud of Darkness shall vanish away, and Light shall be given. But first it will be Night, with my People; Darkness will be over them. But I tell ye, my Children, that, *in the Evening the Light shall spring forth.*

For, as I tell you, there is a strong Battle to be fought. That Battle is now a coming. But fear ye not, my People, for your Arms are mighty and strong. The Victory shall be my People's; they shall win the Victory, they shall overthrow those that stand up in Battle against them: They shall slay them All; because the Sword which I will put into their Hands, shall cut them down. They shall fall. They shall fly before them, like as Chaff before the Wind. Therefore, let my People take Courage: Be valiant in my Cause, for the Cause is mine, and I will avenge my own Cause. No poisonous Thing shall creep in, no evil Powers shall pre-

prevail. For I am that strong Rock, which stands when All falls. No Anchor, no strong Bar, can cleave the Rock which I set. Oh therefore, stand ye, my People, upon my Rock; for It is firm. The Foundation of my Temple is laid, and It is strong: For I have laid a sure and firm Foundation. Nothing can shake It, nothing can remove the Foundation of my Temple.

Oh therefore, let those that now obstinately oppose me, let them come, and dwell in my holy Temple. For, I tell you, there dwells nothing but Holiness. Oh live ye holy unto your Lord. Ye know not the Consequence that shall be to them that live up strict, and holy unto their Lord: Oh! ye know not. Therefore wait ye, in Expectation of such great Rewards. And, be ye as I direct; walk ye in my Laws, keep ye my Statutes, ye People of the Earth.

I call unto all: *The Righteous I do not only come to call, but the worst of Sinners and Publicans do I call unto Repentance*: I refuse none. Therefore, ye that have so greatly transgressed against your God, fall not into Despair: For the Mercy of your Lord is great, abundant. Fall ye not into Despair, thinking that ye are not worthy to be made a Subject of of his Kingdom; but, come ye, with a repenting Heart, humbling your selves, lying low even into the Dust: And He will receive you, with great Triumph and Joy, and ye shall be unto Him as glorious Children of his Inheritance. Therefore, consider ye, and come; come, come, while I call. *This is a Message of exceeding Love, unto you; but ye will not hearken. This Message highly concerns every Soul that lives, that hath its Abode upon the Face of my Earth: For, I send this Message unto All: There is not one Soul that I do not direct It unto.*

But *This* is unto all your Advantages. Therefore give you a diligent Ear unto my Voice; hearken ye with a sincere Heart. Harken ye, and be in Readiness: Stand ye in Readiness to receive, when your Lord gives unto you an Attestation; be ye ready

ready to receive Him, when He comes. Then will He not suffer you to be drawn aside, by an evil Spirit, when you are prepared to receive your Lord, when He comes in his Glory, in his triumphing State. Oh consider ye, ought ye not to be always upon the *Watch*? For your Lord hath declared, that, He will come as a thief in the Night; that, He will come when you think not of Him. And it is his Will, that every One should be always expecting Him. Because ye know not the Day, ye know not the Hour wherein He comes, therefore ought ye to be always prepared. Ought ye not to have the *Wedding Garments* on, so that ye may be received into the *Marriage-Feast*? For, when He comes, there will be no Time then; no, not one Moment will there be. But whosoever is ready, shall enter in. And those that have not hearkned, those that have not given an Ear unto his Voice, those that have not prepared themselves, those that have not waited in Expectation of his Coming; those will be shut out, the Door will be shut; when they will have no Entrance, but into the Pit of Darkness will they be cast.

Oh consider ye; does not *This* highly concern every one of you? Ye are All the Creatures which I have created. What did I create ye for? I did not bring ye into the World, to rebell against me, to blaspheme my Name. I brought ye into the World, so that I might be glorify'd by you, but ye will not suffer it so to be.

MY Children, be ye aware how ye have any thing to do with those as I discover unto you; those that strive to creep in among you, to make you to be more resisted of the World; beware how you have any thing to do with them. For, I have discovered them to you. Therefore, have nothing to do; have nothing to say unto them; but leave *This* unto me, and I will bring all things to rights. Talk not of them, say nothing of them, one Way, nor the other; but leave it unto me.



me. For I am the Overseer of all things, I am the Manager of all things. My Work shall go on; no such Spirit shall suppress my Work. For I have declared unto you, that, there shou'd such *rise among you*; that, there shou'd such *creep in*, striving to deceive you. But I declared unto you, that, none shou'd imitate my Work, none shou'd speak in my Name, when I had not sent them, but I would openly make them known unto you, which are my Messengers, and which are not. Therefore, keep you strictly in the Way which I prescribe, because ye know not the Work which I am now about. Ye know not, therefore do I prescribe the Way, which ye should walk in; therefore do I make known unto you, what ye shall do, and what ye shall not.

Oh give diligent Ear, my People. For I do not thus talk with you, I do not thus direct my Voice unto you for nothing; no: But the Work is in hand, which you cannot yet see into. Ye know not my Ways any more than as I prescribe them unto you. Therefore, obey ye my *Voice*. For those Things which I have declared, are certain and true: The Predictions that I have predicted, shall surely be accomplished. Therefore wait ye, in Expectation of them: Let not your Faith waver. For, If I did not always, if I did not constantly repeat them over unto you, then would ye let them drop, then wou'd you give no heed to them; but as a dead Wall would they be unto you. Oh, be not so. Wait ye, in Expectation of them; for your Eyes shall behold them. There is nothing that I have said, but shall be accomplished; but ye must wait my Time. Because I do the Things which shall be for your Honour, and my Glory, therefore wait ye, in Silence, upon your God. Who will you wait upon, if ye do not wait upon Him? Be not anxious, in knowing the Depth of my Work; for I know what will be for the better. Leave ye all Things unto me, leave ye all things to the ordering of my Discretion; for I will order them with Discretion.

[J. G. having heard this Warning, and having a great Desire in his Heart, to have It printed; the Spirit by A. W. said,]

Ask of me what you will, desire of me what you will, it shall be granted. [To which J. G. said, Lord, may This be printed.] I will grant It; and more will I command to be published, with it.

Be ye always humble, be always in secret with your God, be always glorifying Him, giving unto Him the Homage that is due. Ye cannot be too diligent, therefore be ye as diligent as ye can. And my Peace, and my Love, and my Blessing shall be in each Soul, and he shall walk up and down, live, and be with me in Peace.

## FINIS.

**T**Here will shortly be put to Press, the *Hymns*, pronounc'd by *James Cunninghame*, under the Operation of the *Eternal Spirit*, at *Edinburgh*, in *Scotland*.